



Adi Sankaracharya's
VIVEKCHUDAMANI
Selected 108 Verses

VOLUME 03

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A decorative border resembling a scroll, with a vertical strip on the left and a horizontal strip at the top, both featuring rolled-up ends.

SELECTED 108 VERSES

Verse 44 to 66

Verse 44 :

श्रुतिप्रमाणैकमतेः स्वधर्म
निष्ठा तयैवात्मविशुद्धिरस्य ।
विशुद्धबुद्धेः परमात्मवेदनं
तेनैव संसारसमूलनाशः ॥ 148 ॥

*śrutipramāṇaikamateḥ svadharma
niṣṭhā tayaivātmaviśuddhirasya |
viśuddhabuddheḥ paramātmavedanam
tenaiva saṁsārasamūlanāśaḥ || 148||*

One who has deep devotion to the Scriptures and is firmly established in one's own duties (swadharma)—for these actions alone contribute to the purity of his mind—and is of pure mind realizes the supreme Self. By this knowledge alone is Samsara destroyed, root and branch. [Verse 148]

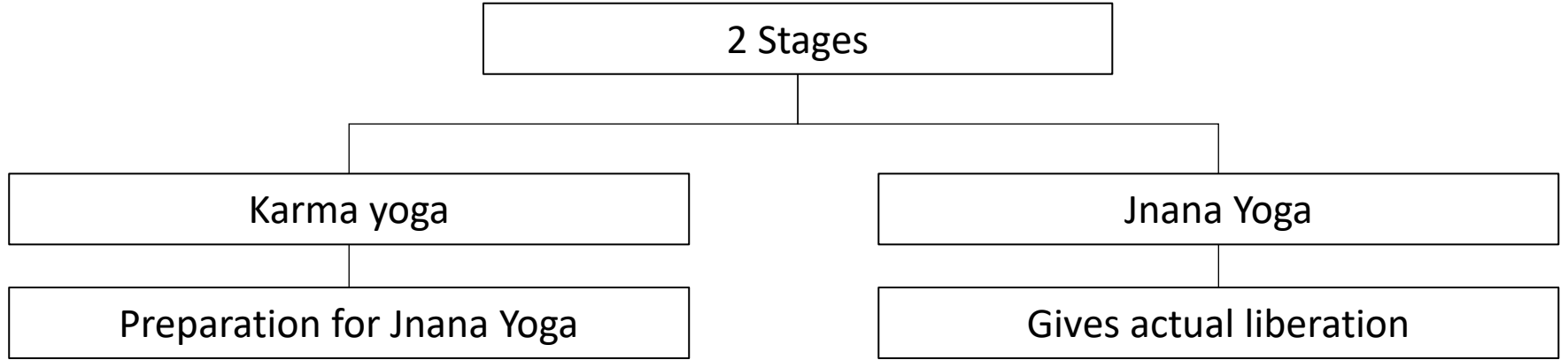
How to get liberation?

- Question can be asked by only human Jiva
- Animal has to wait for Sanchita karma
- Mosquito body because of Prarabdam not Sanchitam
- Animal and plant get opportunity to get human body

Rare opportunity to ask :

- How can I get freedom from mortality?
- Mortality means rebirth, re-death
- How can I become immortal?

- How can I get liberation while living?
- Gives GPS - road map
- Gita gives life style to gain moksha



- Gita - Condensed Veda
 - Both stages discussed
- Vivekachudamani - 2nd Stage discussed

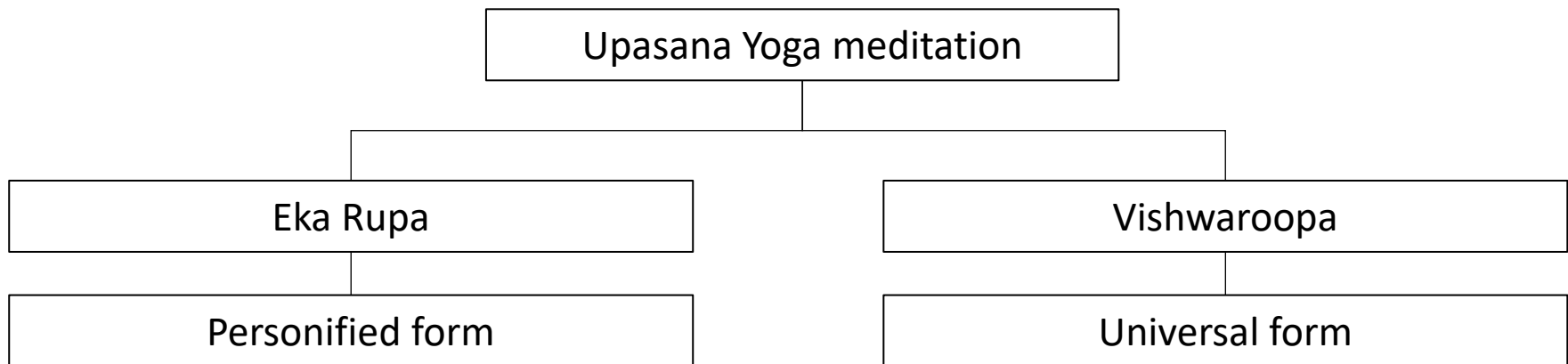
Gita :

श्रीभगवानुवाच ।
 लोकेऽस्मिन् द्विविधा निष्ठा
 पुरा प्रोक्ता मया नघ ।
 ज्ञानयोगेन साङ्ख्यानं
 कर्मयोगेन योगिनाम् ॥ ३-३ ॥

śrī bhagavānuvāca |
 loka'smin dvividhā niṣṭhā
 purā proktā mayā'nagha |
 jñānayōgena sām̐khyānām
 karmayōgena yōginām ||3-3||

The Blessed Lord said : In this world there is a twofold path, as said before, O sinless one; the path of knowledge of the sankhyans and the path of action of the yogins. [Chapter 3 – Verse 3]

- Without Karma Yoga - Jnana Yoga - impossible
- Without Jnana Yoga - Karma Yoga - incomplete, both important
- Gita = How to get qualification?
- 1st Line = summary of Karma Yoga and Upasana Yoga



- Makes mind sharp and expanded
- Karma Yoga - includes Upasana Yoga

- includes ethical moral values, Deivi Guna, Sattva Guna (Chapter 13, Chapter 16)

- Bhakti - Devotion to God, Initially Artha - Artharti bhakti, Sakama materialistic meditation.

Worldly prayer ends :

- Whatever you give, I accept = Nishkama bhakti
- Then ask for Sadhana Chatushtaya Sampatti

Kamaladaijashtakam :

- Typical prayer of karma yogi
- Prayer must be for getting the qualification
- Jingyasu bhakti

Stage 1 : “4” steps

- Karma Yoga - Upasana Yoga, Satguna - Nishkama bhakti
- Creates interest in scriptural studies
- It will seek guru for scriptural study
- Karma Yoga gives qualifications to enter Jnana Yoga
- Karma Yoga can neutralise the emotional layer of samsara

4 Layers of Samsara

Intellectual

Emotional

Agyanam

Adhyasa

Tapatrayam

Adhyasa

- Emotional turbulence
- Karma Yoga can dilute Tapatrayam
- Cannot remove intellectual layer

- We are progressing in Spiritual field if less anxiety, fear, worry.

Gita - Chapter 5 :

कायेन मनसा बुद्ध्या
केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति
सङ्गं त्यक्त्वात्मशुद्धये ॥ ५-११ ॥

kāyēna manasā buddhyā
kēvalairindriyairapi |
yōginaḥ karma kurvanti
saṅgaṁ tyaktvātmaśuddhayē || 5-11 ||

Yogis, having abandoned attachment, perform actions merely by the body, mind, intellect and senses, for the purification of the self (ego). [Chapter 5 – Verse 11]

- Karma Yoga - Gives Chitta Shuddhi, Sadhana Chatushtaya Sampatti, qualification for Vedanta.
- One benefit is above benefit, get qualification.

Gita - Chapter 15 :

यदादित्यगतं तेजः
जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ
तत्तेजो विद्धि मामकम् ॥ १५-१२ ॥

yadā dityagataṃ tējah
jagadbhāsayatē'khilam |
yaccandramasi yaccāgnau
tattējō viddhi māmakam || 15 - 12 ||

That light, which is residing in the sun and which illumines the whole world, and that which is in the moon and in the fire - Know that, light to be mine.[Chapter 15 - Verse 12]

Gita - Chapter 15 :

गामाविश्य च भूतानि
धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः
सोमो भूत्वा रसात्मकः ॥ १५-१३ ॥

gāmāviśya ca bhūtāni
dhārayāmyahamōjasā |
puṣṇāmi cauṣadhīḥ sarvāḥ
sōmō bhūtvā rasātmakaḥ || 15 - 13 ||

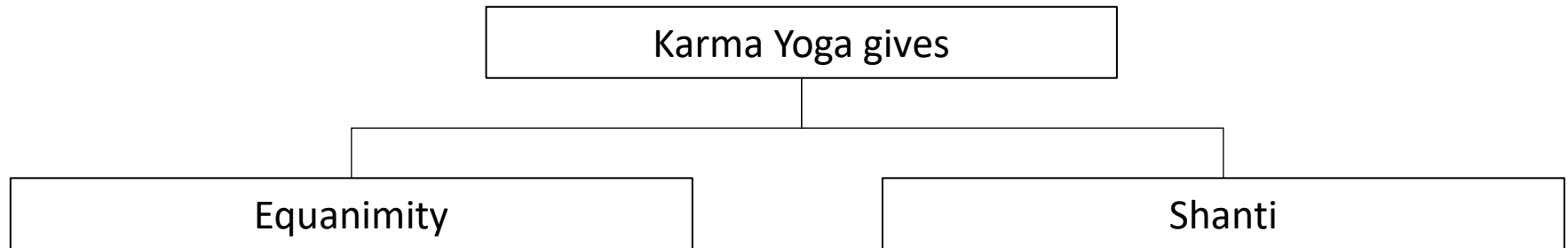
Permeating the earth, I support all beings by (My) energy; and having become the liquid moon, I nourish all herbs. [Chapter 15 - Verse 13]

Gita - Chapter 5 :

युक्तः कर्मफलं त्यक्त्वा
शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण
फले सक्तो निबध्यते ॥ ५-१२ ॥

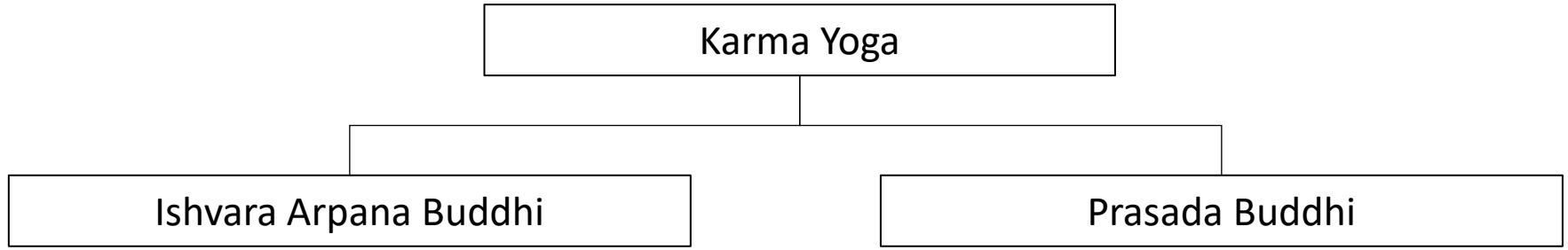
yuktaḥ karmaphalaṁ tyaktvā
śāntimāpnōti naiṣṭhikīm |
ayuktaḥ kāmakārēṇa
phalē saktō nibadhyatē || 5-12 ||

The united one (the well-poised or the harmonised), having abandoned the fruits of action, attains eternal peace; the non-united (the unsteady or the unbalanced), impelled by desire and attached to the fruit, is bound. [Chapter 5 – Verse 12]



How to apply Vedanta to worldly problems, family problems, business problems?

- We have tension, anxiety, fear
- Vedanta not for emotional turbulences
- Vedanta only for intellectual understand not to solve emotional problems.
- Can't apply Vedanta - Apply karma yoga.



Gita - Chapter 2 :

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ । ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २-३८ ॥	sukhaduḥkhē samē kṛtvā lābhālābhau jayājayau tatō yuddhāya yujyasva naivam pāpam avāpsyasi 2-38
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Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin.[Chapter 2 - Verse 38]

- Arjuna - Follow Karma Yoga - You will get Samatvam

Gita - Chapter 2 :

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय । सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ २-४८ ॥	yōgasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya siddhyasiddhyōḥ samō bhūtvā samatvaṁ yōga ucyatē 2-48
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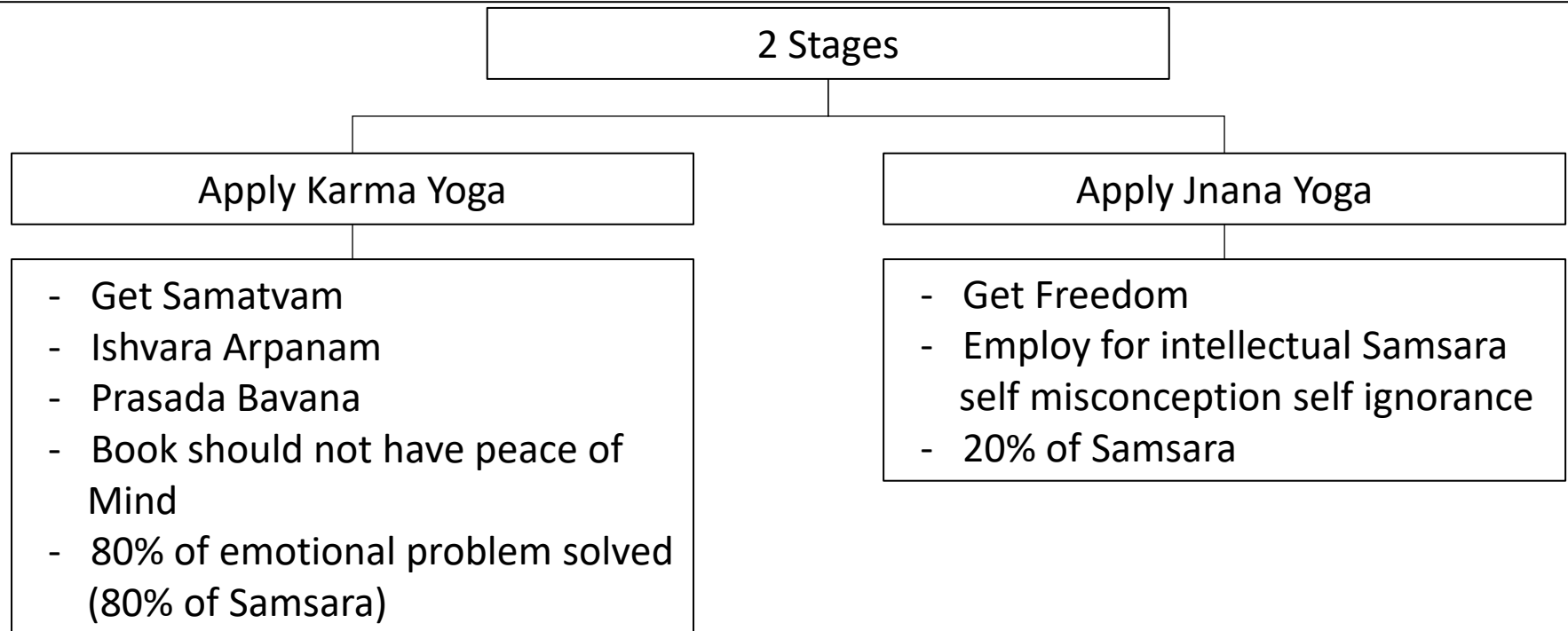
Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. “Evenness of mind is called Yoga.” [Chapter 2 - Verse 48]

Gita - Chapter 2 :

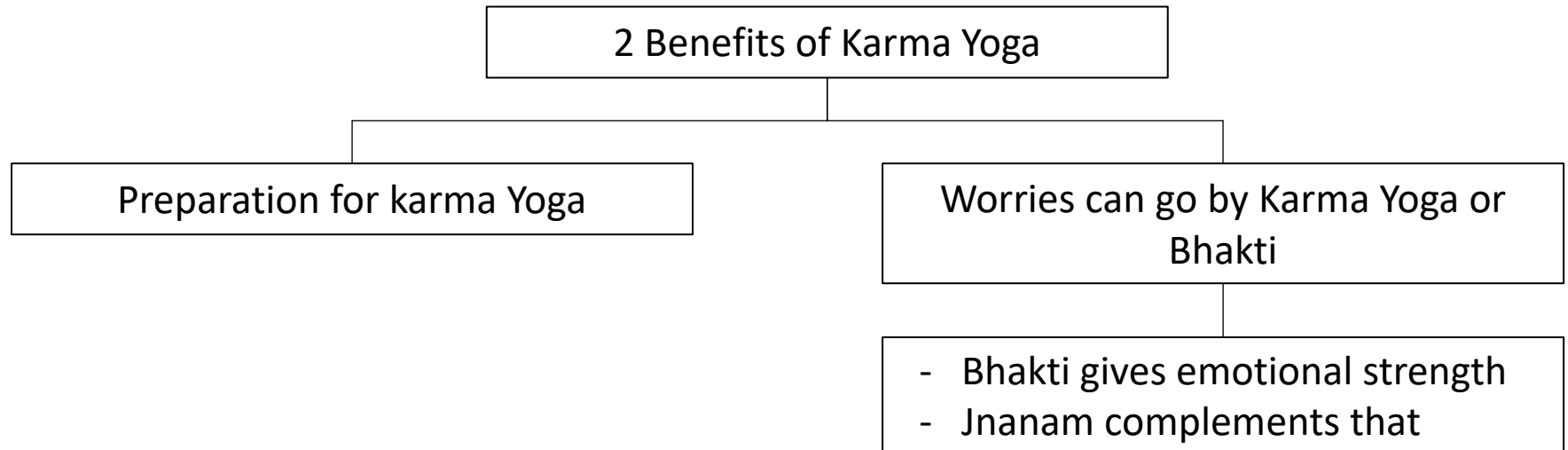
दूरेण ह्यवरं कर्म
बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ
कृपणाः फलहेतवः ॥ २-४९ ॥

dūrēṇa hyavaraṃ karma
buddhiyōgād dhanañjaya ।
buddhau śaraṇam anviccha
kṛpaṇāḥ phalahētavaḥ || 2-49 ||

Far lower than the yoga of wisdom is action, O Dhananjaya. Seek thou refuge in wisdom; wretched are they whose motive is the fruit. [Chapter 2 – Verse 49]



- Emotional problems means not applying Karma Yoga



- Let us be courageous through Karma Yoga - Bhakti, Nishkama Bhakti, don't know when Corona will end.
- I am Bhakta - Yad Yad Bhavyam, I am ready.
- I know Bhagawan is inside me as a source of strength.
- Bhakta cannot have fear
- If fear, Bhakti absent, ritualistic only light, lamp, celebrate festival.
- If fear continues, if I don't have fear of future.
- Bhakti and fear can't Co-exist
- Use fearless from Bhakti... When Jnanam comes.

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति

यदा ह्येवैष एतस्मिन्नदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadṛśye'nātmye'nirukte'nilayane'bhayam
pratiṣṭhām vindate | atha so'bhayam gato bhavati

yadā hyevaiṣa etasminnudaramantaram kurute |

atha tasya bhayam bhavati tattveva bhayam

viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

- Source of fear gone, world falsified for mental peace - No need of Vedanta, apply Karma yoga properly.
- Take away message for today.

7 Questions : 5 Answered :

- i) Ko San Anatma
- ii) Paramaha kaha Atma
- iii) Ko Nama Bandaha
- iv) Katham Esha Agataha
- v) Katham Pratishta
- vi) Katham Vimoksha

Vi'th Question :

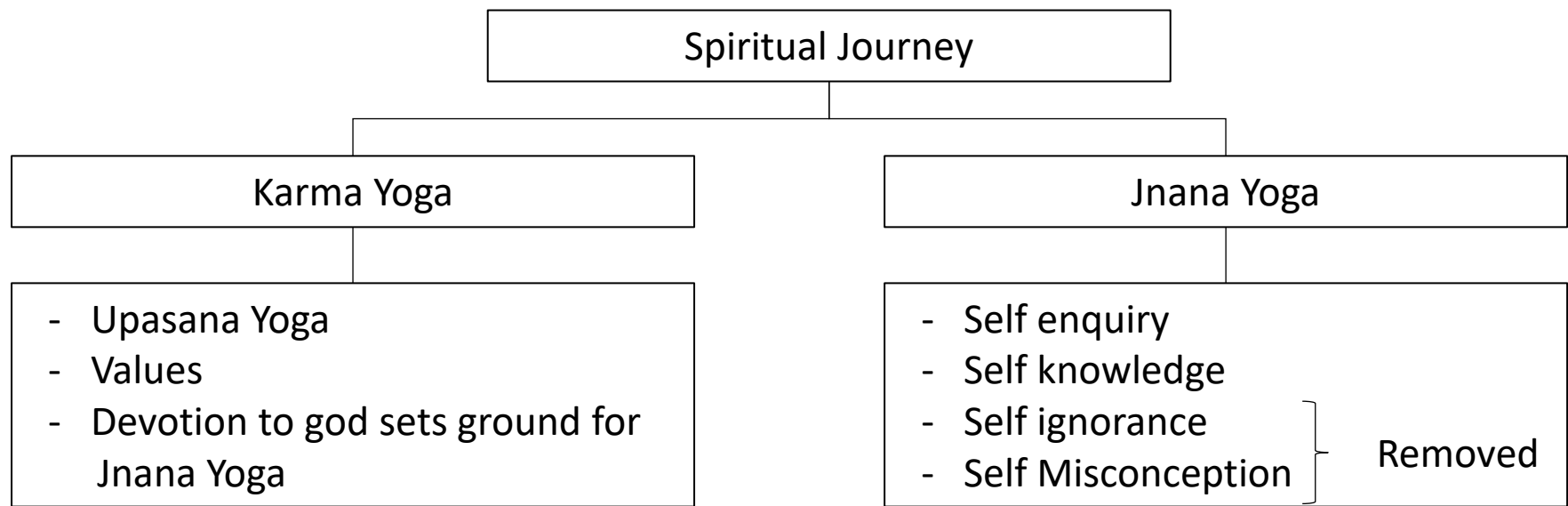
- Katham vimoksha? How to get Moksha

Verse 44 (important Verse)

श्रुतिप्रमाणैकमतेः स्वधर्म
निष्ठा तयैवात्मविशुद्धिरस्य ।
विशुद्धबुद्धेः परमात्मवेदनं
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*śrutipramāṇaikamateḥ svadharma
niṣṭhā tayaiivātmaviśuddhirasya |
viśuddhabuddheḥ paramātmavedanam
tenaiva saṁsārasamūlanāśaḥ || 148||*

One who has deep devotion to the Scriptures and is firmly established in one's own duties (swadharma)—for these actions alone contribute to the purity of his mind—and is of pure mind realizes the supreme Self. By this knowledge alone is Samsara destroyed, root and branch. [Verse 148]



Self enquiry :

- Sravanam under guidance of Guru

a) Sruti Pramana Eka matihi Purushasya :

- Spiritual seeker has fixed Moksha as primary goal of life

1st Step :

- Veda Pramanam = Guide book for reaching destination, GPS to be fixed in our Vehicle.

b) Eka Matihi :

- Ananya Sraddha Achanchala Sraddha

Eka :

- Un wavering, focused, one pointed, unflinching
- Matihi = Sraddha and Bhakti - Veda will guide me to Moksha.

- Fix guru as our guide
- Jnana Yoga will fail, infructuous, if mind is not prepared through Karma Yoga
- Veda allows acquisition of worldly resources, family life for practicing Karma Yoga

c) Svadharma Nishta in Karma Yoga :

- Varna Ashrama Dharma
- Social position, private individual level of spirituality.
- Based on that, duties were prescribed, today replaced it with Pancha Maha Yagya.
- Contribution to family, society, environment, elements culture = Svadharma, Nishta commitment.
- In Addition to my personal pursuit
- Multipurpose discipline gives material prosperity and spiritual growth.
- Initially Veda promises Material prosperity as a result of Svadharma Nishta.

Gita - Chapter 3 :

सहयज्ञाः प्रजाः सृष्ट्वा
पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वम्
एष वोऽस्त्विष्टकामधुक ॥ ३-१० ॥

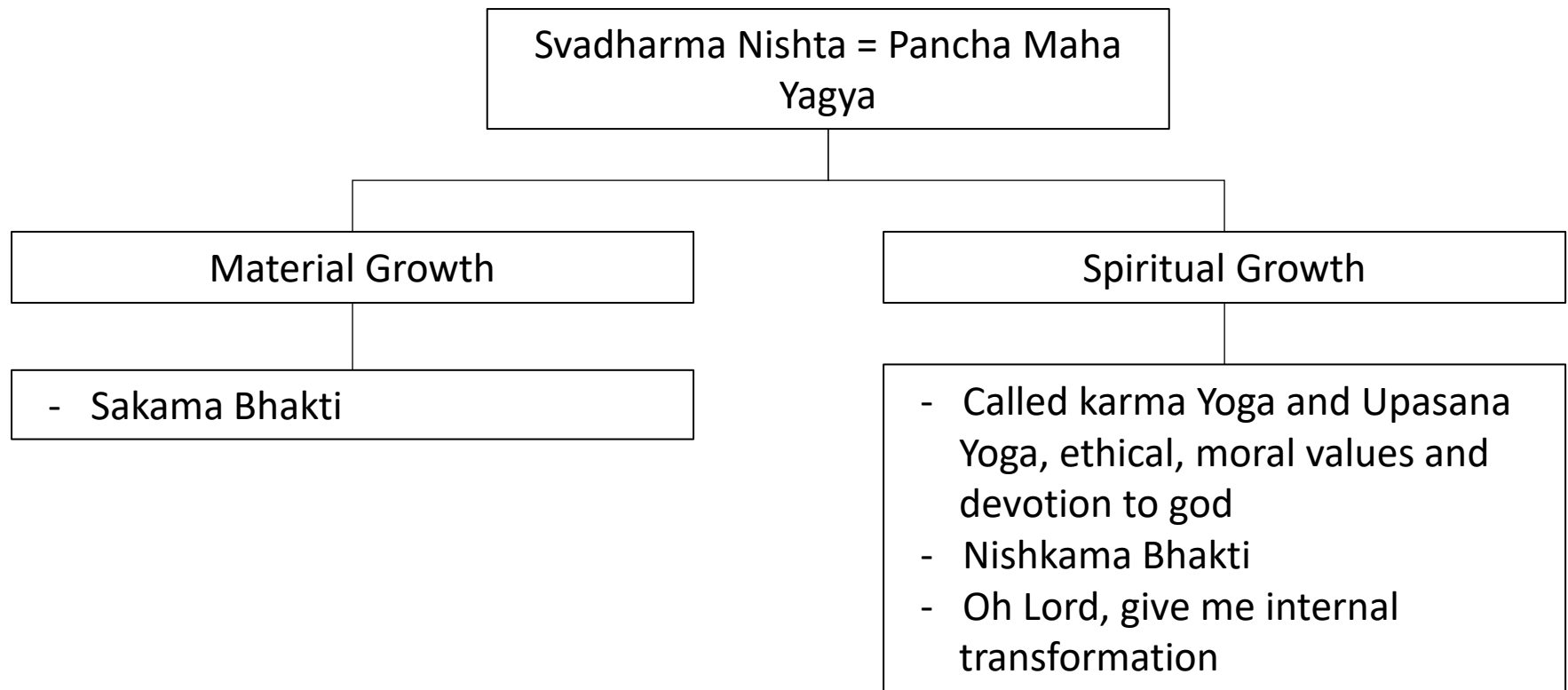
sahayajñāḥ prajāḥ sṛṣṭvā
purovāca prajāpatiḥ ।
anena prasaviṣyadhvam
eṣa vo'stviṣṭakāmadhuk || 3-10 ||

The Prajapati (the Creator), having in the beginning (of creation) created mankind together with sacrifices, said, “By this shall you prosper; let this be the milch cow of your desires – kamadhuk” (the mythological cow which yields all desired objects). [Chapter 3 – Verse 10]

- Follow Svadharma, you will have peace, harmony, all round prosperity.
- Initially, individual wants material prosperity, good education, good job.

d) Good earning :

- Vishuddha Buddhi understand limitation of materialistic life, Moksha alone gives real fulfilment.
- Then Veda introduces same Pancha Maha Yagya for spiritual growth.

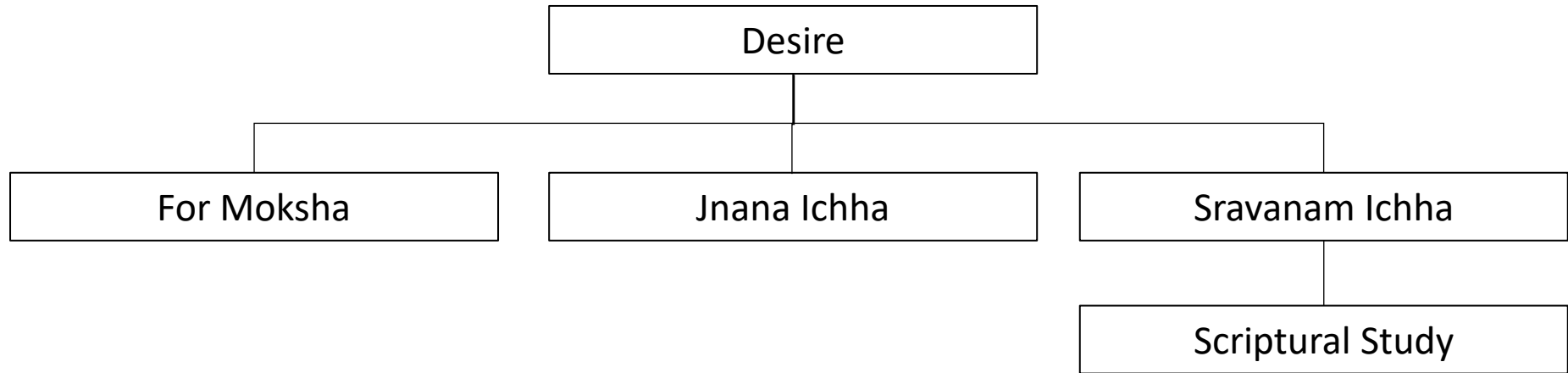


e) Taya Eva :

- Through Svadharma Nishta.

f) Asya Purushasya Vishuddhi Bhavati :

- Mental purity comes = Sadhana Chatushtaya Sampatti
- Refines desire



Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः

प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते,

सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;

स न साधुना कर्मणा भूयान्,

नो एवासाधुना कनीयान्; एष सर्वेश्वरः;

एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण

एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन

ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;

एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो

लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं

विद्वांसः प्रजां न कामयन्ते, किं प्रजया

करिष्यामो येषां नोऽयमात्मायं लोक इति;

ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च

व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा

वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे

एव भवतः । स एष नेति नेत्यात्मा,

अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,

असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;

एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः

कल्याणमकरवमिति; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yaṃ vijñānamayaḥ

prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,

sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;

sa na sādhunā karmaṇā bhūyān,

no evāsādhunā kanīyān; eṣa sarveśvaraḥ;

eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,

eṣa seturvidharaṇa eṣāṃ lokānāmasambhedāya;

tametaṃ vedānuvacanena brāhmaṇā

vividiṣanti yajñena dānena tapasā'nāśakena;

etameva viditvā munirbhavati | etameva pravrajino

lokamicchantāḥ pravrajanti | etaddha sma vai tat

pūrve vidvāṃsaḥ prajāṃ na kāmayante,

kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ

loka iti; te ha sma putraiṣaṇāyāśca

vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha

bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā

vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,

ubhe hyete eṣaṇe eva bhavataḥ |

sa eṣa neti netyātmā, agrhyo nahi grhyate,

aśīryo nahi śīryate, asaṅgo nahi sajyate,

asito na vyathate, na riṣyati; etamu haivaite na tarata

iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;

ubhe u haivaiṣa ete tarati, nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 - 4 - 22]

Jingyasa Bhakti :

- Bhagawan provides condition for Atma Vichara, infrastructural change, Time available for study, Reduce worldly transaction for listening, writing notes, reflecting, internalising through Vedantic meditation.
- Also need un-pre-occupied Mind.
- Make sure time and mind are available.

- Vishuddha Buddhhe for Sadhana Chatushtaya Sampatti Adhikari
- For qualified student.

g) Paramatma Vedanam :

- For a purified mind, Self knowledge will take place.
- I Now take myself as Jivatma because
- I have taken Body - Mind - Anatma into me
- Once I encroach upon, reset boundary, hand over Body-Mind complex to Anatma universe.
- Moksha not acquiring something but shedding, Body - Mind identification and shifting to 5 features of consciousness.

<ul style="list-style-type: none"> • Jivatma minus Anatma = Paramatma.

- By Paramatma - Vedanam, he will claim himself Paramatma, knows himself as Paramatma.
- Aham Brahmasmi is culmination of Jnana Yoga
- 1st Line = Karma Yoga
- 2nd Line = Jnana Yoga and Phalam of moksha

h) Tey Neiva samsara Samula Nashaha :

- 4 Layered Samsara.

- i) Self ignorance
- ii) Self misconception
- iii) Tapa Trayam - Emotional turbulence
- iv) Punar Janma - Rebirth
- 3rd Layer - Emotional problems reduced through Karma Yoga, Upasana Yoga, Bhakti.
- Jnana Yoga not for personality development and emotional problems
- Jnana Yoga = for attacking self ignorance and Self misconception
- Once gone, Samsara Nashaha
- Sa Moolam - Along with self ignorance which is the intellectual problem
- 6 Questions answered

How should self enquiry be done under a Guru?

- Process of enquiry is 7th Question
- Tayor Vivekaha Katham Tasya Drishtayam?
- Jivatma minus Anatma = Paramatma

How to do Minusing :

- Crucial answer to 7th Question - Verse 153 to 525 - Answer to 7th Question.
- Upto verse 148 - 6 Questions answered, process of self enquiry real Sravanam begins.

Topic vii :

- How to do Atma - Anatma Viveka? Verse 45 to 60

Verse 45 :

मुञ्जादिषीकामिव दृश्यवर्गात्
प्रत्यञ्चमात्मानमसङ्गमक्रियम् ।
विविच्य तत्र प्रविलाप्य सर्वं
तदात्मना तिष्ठति यः स मुक्तः ॥ 153 ॥

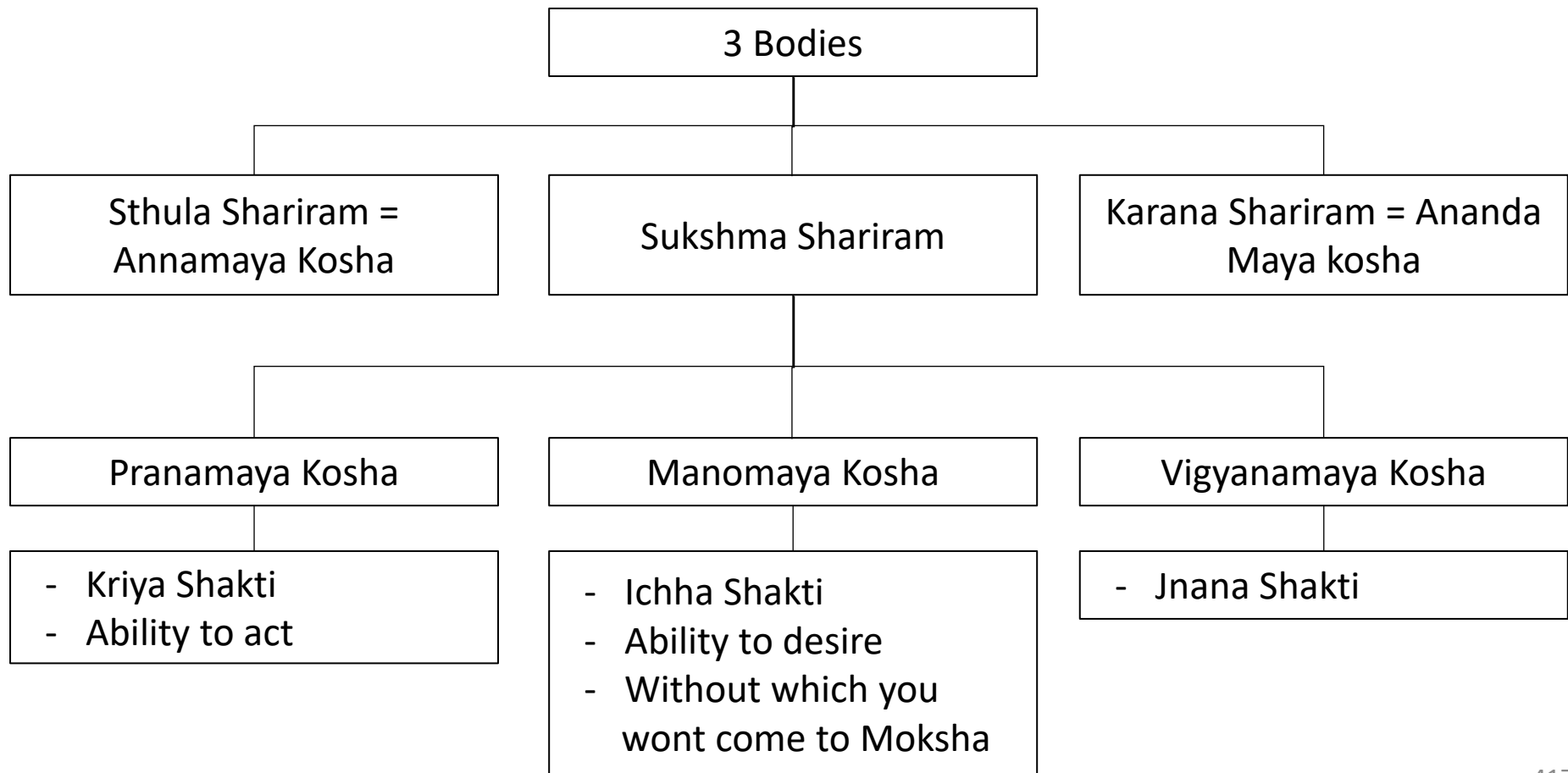
*muñjādiṣīkāmiva dṛśyavargāt
pratyañcamātmānamasaṅgamakriyam |
vivicya tatra pravilāpya sarvaṁ
tadātmanā tiṣṭhati yaḥ sa muktaḥ || 153 ||*

The person who separates all sense-objects, perceived, felt and thought of, from the subjective, unattached, actionless Self—like the enveloping sheaths separated from the tender core of the munja grass— is free, for having merged everything with the Self, that person remains ever established in It. [Verse 153]

- Final stop = Self enquiry traditional Acharya
- Bhakti, god, Nama Sankirtanam can't give liberation.
- All these take you to Guru
- Atma vichara final lap of journey
- Jivatma = Atma (Consciousness) and Anatma (Sharira Trayam)
- Both inseparably mixed together.

Example :

- Light and hand experienced in combined form can't separate
- Intellectually separate consciousness from Shariram Trayam = Atma Anatma Viveka.
- Tayortho Viveka - Atma Anatma Viveka both are components of one Jivatma.
- Previously, Sharira trayam = Anatma
- When segregating, he is changing Anatma to Pancha Kosha.



- Differentiate Atma from Pancha kosha
- Process called Pancha kosha Viveka intellectual segregation, requires subtle intellect.
- Anyontara Atma, Mano Maya, Vigyanamaya, not tangible, abstract.
- Anandamaya Kosha = Karana Shariram
= Extremely abstract
= Maya, avidya
- 5 featured consciousness more abstract
- Segregating = Abstract things will require fine intellect

a) Munjadi Ishikam Eva : Borrowed from Katho Upanishad :

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः ।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रमृतं तं विद्याच्छुक्रमृतमिति ॥ १७ ॥

Angustha-matrah puruso-'ntaratma sada jananam hrdaye sannivistah,
Tam svac-charirat pravrheth munjadi-vesikam dhairryena,
Tam vidyac-chukram amrtam tam vidyac-chukram amrtam-iti ॥ 17 ॥

The Purusa of the size of a thumb, the Inner Self, is ever seated in the heart of all living beings. One should draw Him out from one's own body with steadiness, as one draws the pith (central stalk) from a reed (rush grass). Know Him as Pure and Immortal, yes, know Him as the Pure, the immortal. [2 - 3 - 17]

Katho Upanishad :

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्यु-रन्योऽप्येवं यो विदध्यात्ममेव ॥ १८ ॥
इति काठकोपनिषदि द्वितीयाध्याये तृतीया वल्ली ॥

Mrtyu-proktam Nachiketo-'tha labdhva vidyam etam yoga-vidhim-ca krtsnam,
Brahma-prapto viragjo-'bhud vimrtyuh anyo-'pyevam yo vid adhyatma meva ॥ 18 ॥
Iti Kathakopanisadi dvitiyadhyaye sasthi valli.

Naciketas, having been so instructed by Lord Death in this knowledge and in the whole process of Yoga, became free from all impurities and death, and attained Brahman ; and so will attain any other too who knows thus the Inner Self. (Thus ends the Sixth valli in the Second Chapter)
[2 - 3 - 18]

- Munja = long sacred dry grass
 - = Has fine Sharp edge
 - = Will cut fingers when we pluck
 - = Brahmachari during Upanayanam, ties for protection, one grass
- Maunji Bandhanam
- Girl's wedding = Her Upanayanam ceremony, from Munja grass, rope is tied
- Inside the Munja grass, can see central pith, soft tender portion, can be used.
- To remove from outer cover grass, we have to do very carefully.

Outside	Pith - Ishika
Anatma	Atma

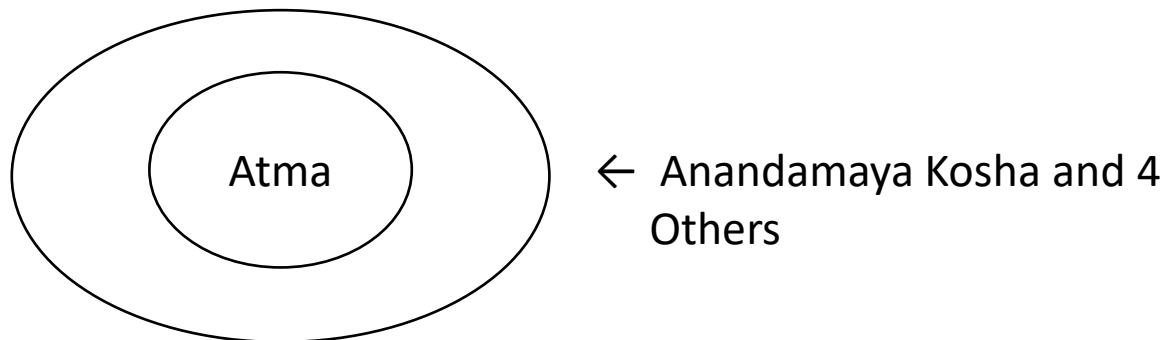
- Can be separated carefully with alertness
- From group of 5 fold Anatma - Drishyam = object of experience with Guru and Shastra - 2nd Chapter
- Sa Esha Purushotara Sama Iti... introduces Annamaya, Prana, Mano, Vigyana, Anandamaya and finally Anatma Atma.

b) Vivichya Janiyam :

- Understand Atma intellectually.
- Atma = 5 featured consciousness

c) Pratyancham :

- Innermost content



Container	Content
i) Annamaya	i) Pranamaya
ii) Pranamaya	ii) Manomaya
iii) Manomaya	iii) Vigyanamaya
iv) Vigyanamaya	iv) Anandamaya
v) Anandamaya	v) Atma

Pratyancham :

- Atma - ultimate content which can't be peeled off.

d) Atmanam Vivichya Janiyam :

- How it is be done introductory verse of Pancha kosha Viveka.

What type of Atma?

e) Asangam :

- Consciousness is ultimately along with impure body
- It need not be physically separated to keep it pure
- It is in contact with body
- Impurity of body can't touch the consciousness

Example :

- Light upon hand can't be sullied by dirty hand
- Light is unpollutable
- Asangatvam, important nature of Atma.

Brihadaranyaka Upanishad :

- Svayam Jyoti Brahmanam
- Yajnavalkya repeatedly says - Asangoham hi Ayam Purushaha

Asangoham helps me to Say :

- I don't have Sanchita, Prarabda, Agami karma
- Karma will affect the Anatma
- Karma can't touch me the Atma -

Why Asangam? Because Akrium :

- Consciousness does not do any action
- In presence of consciousness Pancha koshas act

Example :

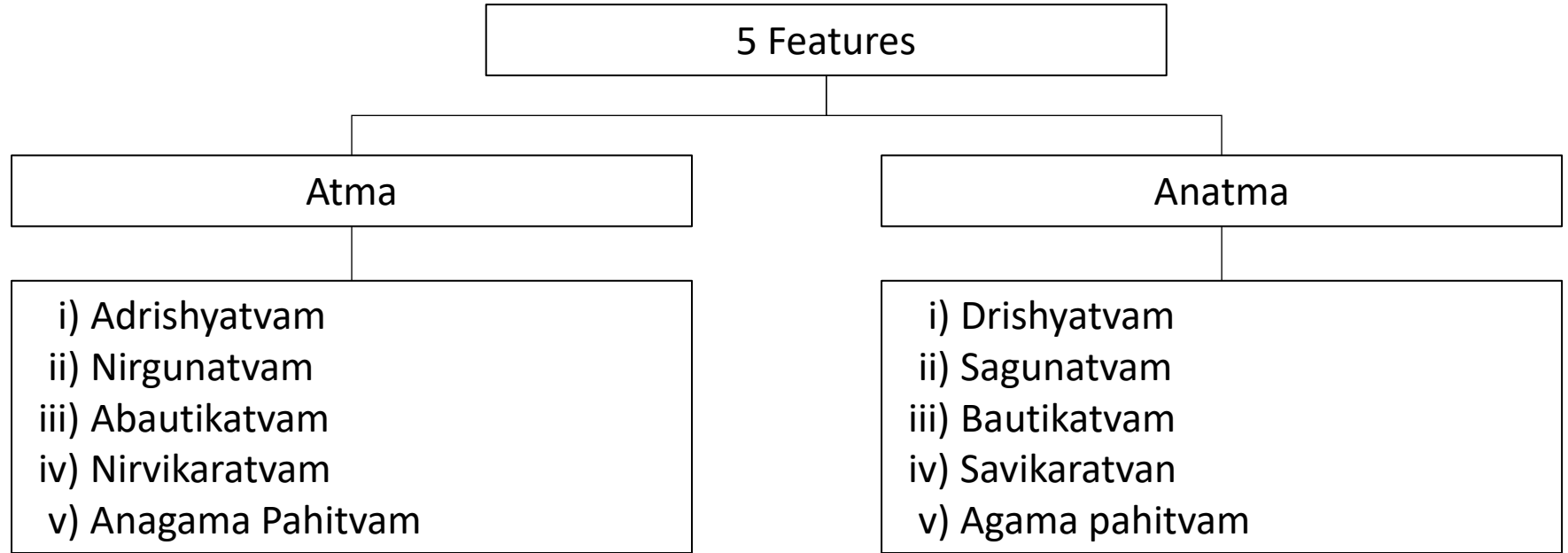
- In presence of electricity - Fan moves, bulb lights up, mike works, fridge works, lap top works...
- Electricity does not go round like fan, but presence of electricity is required
- Similarly in my presence, koshas act, I am Akarta, Abokta

f) Asangam, Akriyum, Atmanam Vivichya :

- Know this fact

Enquiry :

- I am mixture of Atma and Anatma.



- I am immortal - Not mortal
- Jnani uses word I - For both Atma and Anatma also
- When I want to go to spiritual status
- In world of transactions, uses correct feature
- Facility of using 'I' appropriately we should get
- Atma - Anatma Viveka introduced in this verse and goes through Sravanam, Mananam and Nididhyasanam to differentiate the two.
- Claim I am Atma with Anatma Vesham, incidental costume.
- This is 1st level of teaching for junior student
- Teacher suppresses one important feature
- Will teach entire Nirvana Shatkam.

For Senior Student, new information given :

- Degree of reality between them
- Are Atma and Anatma equally real
- Is one more real than other Samana Sattava or binna Sattava
- Student will think both consciousness and matter are equally real.
- Differentiates them, but later in Mahavakyam Vichara

Tat Pada	Tvam Pada
<ul style="list-style-type: none">- Vachyarthā- Lakshyarthā	<ul style="list-style-type: none">- Vachyarthā- Lakshyarthā

- I Atma am of a higher order of reality
- Waker understands, I am of a higher order of reality than the Dreamer.

Anatma	I
<ul style="list-style-type: none">- Lower order- Real	<ul style="list-style-type: none">- Higher order- Paramartika- Absolutely real not affected by a lower reality

- Final stage called Binary format and I know Atma - Anatma Viveka
- I am all the time aware, Anatma is Nama Rupa, borrowing existence from me
- This is the world, but the existence of the world belongs to me.

- Bridegroom, Angavastram upper cloth, I have lent it

Jnani Always says :

- This is the world, existence belongs to me, I have given
- For clarity of segregation, see difference.

g) Tatra Sarvam Pravilapya :

- Entire Anatma is resolved in Atma
- Not physical resolution
- Resolving world into me means there is no Anatma separate from Atma.
- Understanding Anatma is Mithya is called dissolution of Anatma.
- Anatma Mithyatva Nishchaya is Anatma Pravilapanam iti Utchyate...
- Experience world but resolve the world with the Awareness, that there is no world separate from Atma.

Example :

- Handle pot, Talk about utility of pot, hold pot in hand, can say - There is no pot, nothing called pot but only clay.
- Understanding is called resolving, dissolving pot into clay.
- Experience of pot will continue, resolve by understanding.
- It is Nama Rupa
- Pravilapanam = Nama Rupatva Nishchaya Mithyatva, Nishchaya.

- Remember Taittiriya Upanishad, see world as Mithya.

h) Tadatmana Tishtati :

- Even when worldly transactions continue, by constant Nididhyasanam Jnani Says - I use the body and mind, I am the Atma behind the Body.
- This is Atma Nishta
- Tad Atmanam Bavaha, Adhishtana Bava....
- Jnani remains, Abides as Atma all the time

Destination Shown :

- Amarnath cave visible and you are tired...
- I am the Atma, cave, there is no world other than me!

Yaha Muktaha Bhavati :

- Whoever sees the cave is liberated person, not after death, while Alive.
- Important verse because process of enquiry is presented here.

Verse 46 :

देहोऽयमन्नभवनोऽन्नमयस्तु कोशः
चान्नेन जीवति विनश्यति तद्विहीनः ।
त्वक्चर्ममांसरुधिरास्थिपुरीषराशिः
नायं स्वयं भवितुमर्हति नित्यशुद्धः ॥ 154 ॥

*deho'yamannabhavano'nnamayastu kośaḥ
cānnena jīvati vinaśyati tadvihīnaḥ |
tvakcarmamāṁsarudhirāsthīpurīṣarāśiḥ
nāyaṁ svayaṁ bhavitumarhati nityaśuddhaḥ || 154||*

The body is a product of food. It constitutes the food-sheath. It exists because of food and dies without it. It is a bundle of skin, flesh, blood, bones, and filth. Never can it be the self-existing, eternally pure Self. [Verse 154]

- Pancha Kosha, Anatma - Atma Viveka
- Annamaya Kosha (Verse 46 and 47) = Gross, tangible, concrete Physical body
- Based on its origin.
- Annat jayate iti Annamaya Kosha comes to existence from food only.

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

*tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ |
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
oṣadhībhyo'nnam | annāt puruṣaḥ || 2 ||*

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

- Earth
- Plant
- Food - Annam
- Atma Rasa in male and female parent body generated.
- Male body - Seed - Shukram
- Anna Rasam
- Female body - Egg - Shonitam
- Anna Rasam
- At conception - Seed and egg combined together, baby born in mother's womb.
- Anna Rasa Maya = Anna

a) Deha Bava, anna Bavanaya :

- Anna Karyam
- Annath Bavanam Utpatti Yasya...
- It is born out of food, sustained by food
- Anvaya Vyatireka - Take food, baby survives, starve...
- Food fuel deprived, Annam denied, baby dies
- Annam is Srishti Sthithi Karyam
- Therefore it is called Anna Rasamaya....

Revision - Verse 46 :

देहोऽयमन्नभवानोऽन्नमयस्तु कोशः
 चान्नेन जीवति विनश्यति तद्विहीनः ।
 त्वक्चर्ममांसरुधिरास्थिपुरीषराशिः
 नायं स्वयं भवितुमर्हति नित्यशुद्धः ॥ 154 ॥

*deho'yamannabhavano'nnamayastu kośaḥ
 cānnena jīvati vinaśyati tadvihīnaḥ |
 tvakcarmamānsarudhirāsthīpurīṣarāśiḥ
 nāyaṁ svayaṁ bhavitumarhati nityaśuddhaḥ || 154||*

The body is a product of food. It constitutes the food-sheath. It exists because of food and dies without it. It is a bundle of skin, flesh, blood, bones, and filth. Never can it be the self-existing, eternally pure Self. [Verse 154]

7th Question :

- Self enquiry in the form of Atma - Anatma Viveka or Pancha Kosha Viveka (reclassified version of 3 Sharirams)
- Each one we have mistaken as Atma.
- We have to correct that, disidentify with 5 Koshas as Anatma part of the world.
- We take each Kosha - One by one and drop our mistake for taking it as Atma.
- Discard Annamaya, Pranamaya, Manomaya, Vigyanamaya, Anandamaya as Atma.
- Travel from outer Kosha to inner Kosha as per Taittiriya Upanishad.
- Physically no inner, outer difference, all 5 together, Anatma.

Why figurative approach :

- Prana Maya
 - Mano Maya
 - Ananda Maya
- } Interior
- Gross - outer
 - Subtler - inner
 - Product = Outer
 - Cause = Subtler
 - Effect = Inner

Karana Shariram	Sukshma Shariram
<ul style="list-style-type: none">- Cause- Innermost	<ul style="list-style-type: none">- Product- Outer

Subtle element / Body	Gross element / Body
<ul style="list-style-type: none">- Subtle- Cause relatively inner	<ul style="list-style-type: none">- Product- Outer

Annamaya	Prano / Mano / Vijnanamaya	Anandamaya
<ul style="list-style-type: none">- Outer	<ul style="list-style-type: none">- Sukshma- Interior	<ul style="list-style-type: none">- Karana Shariram- Innermost

- Prano Maya outer, Kriya Shakti action
- Mano Maya inner, Ichha Shakti desire
- Vigyana maya innermost, Jnana Shakti knowledge

In Which order it comes :

- 1st knowledge must be there
- You can't desire unless you know the product and it is worth designing.
- Object and worthiness must be known, only knowledge produces desire
- Knowledge - Cause - Vigyanamaya kosha
- Desire - Product - Manomaya Kosha
- Desire - Comes 1st
- Action - Comes to fulfil desire
- Janati - Ichhati - Yatate

Knows	Desires	Acts
<ul style="list-style-type: none"> - Cause - Vigyanamaya - Innermost 	<ul style="list-style-type: none"> - Manomaya - Inner 	<ul style="list-style-type: none"> - Product - Pranamaya Kosha - Outer - Grosser

- Products taken to be first, for enquiry.

Travel from gross to subtle :

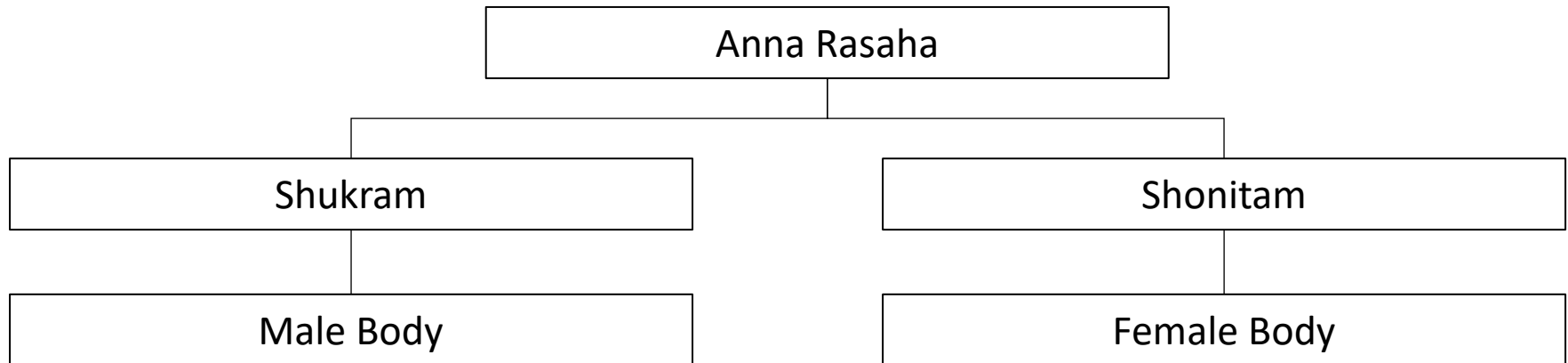
- Shakha Chandra Nyaya
- Arundati Darshana Nyaya
- Utilized for knowledge and also for Nididhyasanam.
- 1st : I am not body, Annamaya
- 2nd : I am not Prana, Pranamaya...
- Prana survives death of body
- Prana - Sukshma Shariram continues
- Outer ones shed first, in form of dis-identifications... Finally we come to Karana Shariram, Anandamaya kosha.
- When I have negated everything, and I experience only blankness.
- I mistake nothingness to Shunyam
- Reject blankness as Anatma, Karana Shariram

Innermost essence :

- I am the Consciousness principle, who am aware of blankness.
- It is an inward journey - From Annamaya to Anandamaya to Atma.
- Inner kosha, not physically inner, subtler inner kosha
- Definition of kosha, rejected as Anatma.

Verse 45	Verse 60	} 16 Verses
Introduction	Ends	

- Original Verse 153 to 210 = 58 Verses
- Verse 46 - Annamaya Kosha = Sthula Shariram
- It is called Annamaya, product of Annam, Maya means product.
- Annam enters male / Female body, gets converted to Anna Rasaha.



- Combined Anna Rasa produces body of the body in the womb of the mother.
- Food required for formation of the body, also for its sustenance also.
- Srishti and Sthithi Karanam
- Starvation leads to the death of the body
- Layam - Resolution - Goes back to earth, becomes Oshadi, Annam for next generation.
- Srishti, Sthithi, Laya Karanam is Annam.

a) Annamaya Jivati :

- Body lives because of Annam

b) Vinashyati Tat vihinaha :

- Without food, body dies

c) Body is composite entity :

- Sapta Dhatavaha - 7 ingredients
- Ayurveda
 - Tvak - Outer skin
 - Charma - Inner skin
 - Mamsa - Flesh
 - Rudhiram - Blood
 - Asti - Bone
 - Purisham - Waste matter
- We consume Annam, nutrition absorbed by digestive system
- Body full of filth and dirt
- Bundle of impurity inside (Rashi)
- Body is Ashuddam
- Regular cleaning required for eyes, ears...
- Body is subject to impurity.

- Upto this is definition of Annamaya
- This dirty body can't be Atma because Atma is defined as Nitya Shuddham.

Isavasya Upanishad :

स पर्यगाच्छुक्रमकायमव्रणम

अस्त्राविरं शुद्धमपापविद्धम् ।

कविर्मनीषी परिभूः स्वयम्भुः यार्थातथ्यतः

अर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

Sa paryagac-chukram-akayam-avranam

asna-viragm suddham-apapa-viddham,

kavir-manisi paribhuh svayam-bhuh yatha-tathyatah

arthan-vyadadhac-chasva-tibhyah samabhyah [8]

He, the Atman, is all-pervading, bright, bodiless, scatheless, without muscles, pure, unpierced by evils, wise, omniscient, transcendent and self-existing. He alone allotted their respective functions (duties) to the various eternal years (Creators).

- Shuddham - Atma = Ever pure
- Body - Never pure

How never pure body be ever pure Atma?

- Anatma = Temporary instrument, preserved, Never taken as myself
- Protect to use body, can't mistake body as myself
- Each kosha over attachment, to be dropped
- What is generated, has to go through degeneration.
- Dhatu Vaishamyam = disease.

- Ingredients proportion changes, according to the body, Old age, diseases natural to the body.
- Death - Most natural, definite, Mentally prepared, not afraid of possibility of diseases.
- Keep body healthy, immunity comes down, disease comes and becomes cause of death
- Allow body to go to its natural state, Respect the body.
- Greatest advantage of Annamaya

Not me :

- I am not afraid of old age, disease, death

d) Ayam Svayam Bavitum Na Arhasi :

- This Annamaya, can't be my real nature
- I am Nitya Shuddha Atma, Ever pure Consciousness use Anatma, Claim Atma.
- Accept mortality of body, Claim mortality of Atma.
- Do regularly till it enters Sub-conscious mind
- Nitya Shuddha Atma Aham Asmi.

Verse 47 :

पूर्वं जनेरधिमृतेरपि नायमस्ति

जातक्षणः क्षणगुणोऽनियतस्वभावः ।

नैको जडश्च घटवत्परिदृश्यमानः

स्वात्मा कथं भवति भावविकारवेत्ता ॥ 155 ॥

pūrvam janeradhimṛterapi nāyamasti

jātakṣaṇaḥ kṣaṇaguṇo'niyatasvabhāvaḥ |

naiko jaḍaśca ghaṭavatparidr̥śyamānaḥ

svātmā katham bhavati bhāvavikāravettā || 155||

Before its birth it does not exist, nor does it continue to be after its death. It lasts only for a short period. Its qualities are fleeting and by nature subject to change. It is diverse and inert and a sense-object, seen like a jar. How then can it be the Self—the Witness of all changes in all things? [Verse 155]

Definition of Annamaya :

- It is a costume I use, I am not the costume

a) Purvam Janihi :

- Before birth of this body, body was not there
- “I” was very much there
- As Karana Shariram and Sukshma Shariram, I existed without physical body
- I Entered womb of the mother
- Mother gives birth to the body but not to me
- I am not born out of my mother
- My mother provided a physical body in this Janma.
- So many mothers gave me - Physical bodies as a costume but I have been existing as Sukshma and Karana Shariram in previous Janma.

b) Ayam na asti :

- I am not there

c) Mrutyure Atha Nayam Asti :

- Body goes, I no more operate through this body
- I Continue to exist, family continues to help the departed soul, which travels to take another body.
- Physical body is a very small window
- During 30 years, body was small - Held, nourished, baby grows.
- Weight, hair, boil comes, goes

Jata Kshana Kshana Gunaha :

- Millions of cells appear and disappear daily.
- Weight, height, circumference changing without reason

d) Aniyat Svabavaha :

- With unpredictable, Parameters, nature
- Salt increases, person blabbers.

e) Na Ekaha :

- Body composite entity consisting of several parts and teeth, values, Bones, replaced
- Full of parts and Joints
- Samuha rupaha

f) Jadashcha :

- Since all 3 bodies are made of matter, elements and elementals, in gross form or subtle form, whole thing is matter, inert in Nature.
- I am conscious being
- I am not matter or energy
- I am not part or product of matter
- How can inert body be me

g) Ghata Vat Pari Drishya Manaha :

- Body is object of experience like a pot, chair, table
- In dream and in sleep, objective world and gross body disappears
- In dream conduct life with another body
- I take this body and remove daily
- One who experiences is different than object, I am subject
- Subject = Experiencer different than experience
- I Awarer different than awared, not only I am different, I am unlike them also.
- Every feature of Anatma will help me know something endowed with the opposite feature.
- I am opposite of world.

World	I am
<ul style="list-style-type: none"> - Inert - Changes - Consists of several parts - Product 	<ul style="list-style-type: none"> - Sentient - Changeless - Partless - Non product

- I am different from Anatma and unlike Anatma.
- 2 Powerful arguments to understand myself and my features.
- Like pot, it is experienced (Paridrishyamana)

Pot	Body
<ul style="list-style-type: none"> - Made of earth - Pot belly - Remote object 	<ul style="list-style-type: none"> - Made of earth - Pot belly - Intimate object (Like specs)

- Intimate object not me the subject
- Use body / Mind, as instrumental object
- I am not mind
- Drk - Drishya Viveka - useful for meditation
- Neti Neti based on Drk Drishya Viveka.

What I am aware - Neti :

- I am not, useful, for knowledge and Nididhyasanam
- Worry is object of experience, I am experience worry, Worry can't belong to me.

- Experiencer of worry / Sorrow / Disease is Worryless, Sorrow-less, Disease-less.
- Jnani goes through painful experiences also, may say, there is pain.
- Pain belongs to body, unbearable, tears flowing.

Gita - Chapter 6 :

यं लब्ध्वा चापरं लाभं
मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन
गुरुणापि विचाल्यते ॥ ६-२२ ॥

yaṁ labdhvā cāparam̐ lābham̐
manyatē nādhikam̐ tataḥ ।
yasmin sthitō na duḥkhēna
guruṇā'pi vicālyatē || 6-22 ||

Which having obtained, he thinks there is no other gain superior to it; wherein established, he is not moved even by heavy sorrow. [Chapter 6 – Verse 22]

- Body is going through Prarabda, Prarabda - it has to go through.
- This awareness is called as Jnana Nishta.
- Like pot, body is intimately experienced

f) Atma Svatma Katham Bavati :

- How can body, Anatma, object, be Atma?
- Pot, object, body, object not me - Who am I?

g) Bhava Vikara Vetha :

- I am knower of the body.

Body	I
Known	Am changeless knower of body

- I am aware of changes in the Body

Gita - Chapter 2 :

देहिनोऽस्मिन्यथा देहे
कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्ति
धीरस्तत्र न मुह्यति ॥ २-१३ ॥

dēhinō'smin yathā dēhē
kaumāraṃ yauvanaṃ jarā |
tathā dēhāntaraprāptih
dhīrastatra na muhyati || 2-13 ||

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it.[Chapter 2 - Verse 13]

- I experienced my school body, baby - body, youth - body, middle age body, thin, bloated, lean...
- I = Changeless Awaiting Consciousness is present in past, present, future
- Extrapolate, when body goes, I consciousness will survive.
- Vettah = Changeless knower, Awarer called Sakshi

Bava Vikara = body :

- 6 Fold changes of body in Tattva body
- Potential condition of body in mother's womb, birth, growth, metamorphosis, decay, death.
- I am aware of changes of the body.

- Annamaya = Atma, go to Guru, after Vedanta, Annamaya Atma converted to Annamayadi kosha, costume, Anatma after teaching.
- To give up bodily identification, takes decades
- Otherwise fear of old age, Indicates my attachment to body is stronger.
- As detachment comes, fear of old age, death, goes, indication of spiritual growth.

Verse 48 :

कर्मेन्द्रियैः पञ्चभिरञ्चितोऽयं
प्राणो भवेत्प्राणमयस्तु कोशः ॥
येनात्मवानन्नमयोऽनुपूर्णः
प्रवर्ततेऽसौ सकलक्रियासु ॥ 165 ॥

*karmendriyaiḥ pañcabhirañcito'yaṁ
prāṇo bhavetprāṇamayastu kośaḥ ||
yenātmavānannamayo'nupūrṇaḥ
pravartate'sau sakalakriyāsu || 165 ||*

The prana along with the five organs-of-action, constitutes the vital-air-sheath, pervaded by which the food-sheath (physical body), performs all the activities of the material body.
[Verse 165]

Verse 48 and 49 - Pranamaya :

- Figuratively interior to Annamaya
- At death, drop Annamaya, retain Pranamaya
- Enter home, drops Shirt(Annamaya), retains T-shirt(Pranamaya)

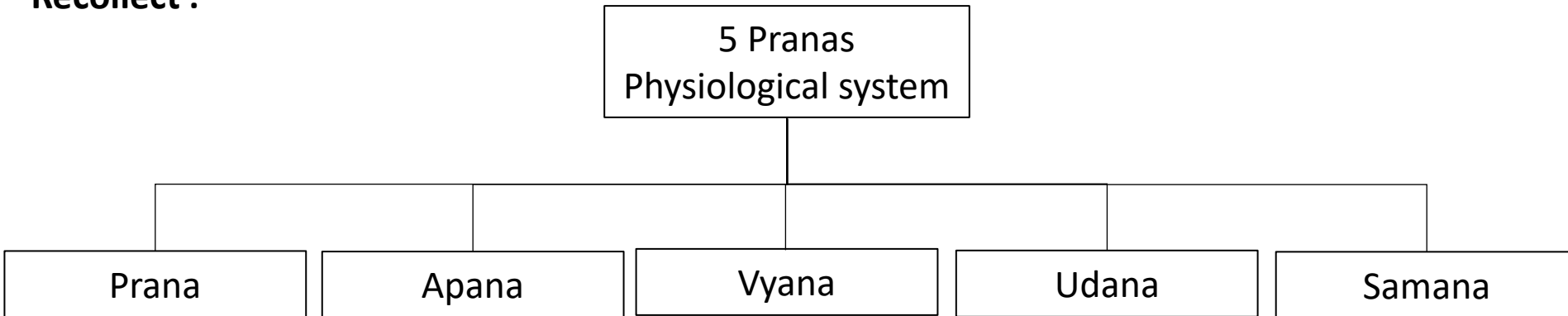
Definition :

- Pranamaya

Pranaha :

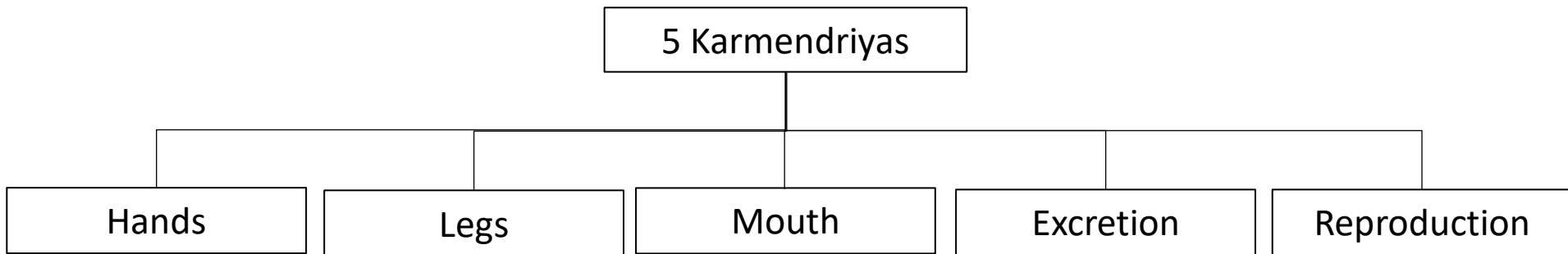
- Pranamaya Kosha consists of 10 Parts

Recollect :



Prana = Energy :

- Sense organs of action
- Action requires energy
- Prana and Karmendriyas related
- Energy requires fuelling food and Drinks
- Digestive system produces energy and give to Karma Indriyas
- Prana and Karma Indriyas - Nourished by Rajo Guna, Acting power
- From Rajo Guna, Pranamaya Kosha originates.



- Pranamaya Kosha remains interior to Annamaya Kosha

What it does?

- Pranamaya alone supplies consciousness to Annamaya
- Physical body can't directly borrow consciousness from Atma
- Even though Atma is all pervading.

Borrowing Streams :

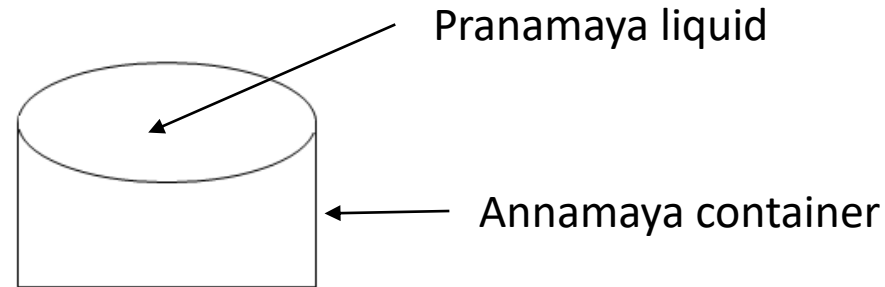
- Annamaya - Prana - Mano - Vigyana - Ananda Atma

Consciousness	Consciousness channel
<ul style="list-style-type: none"> - Anandamaya - Vijnanamaya - Manomaya - Pranamaya - Annamaya 	<ul style="list-style-type: none"> - Sukshma Shariram - Sthula Shariram - External Universe

- As long as Prana is alive, body alive, blessed by Atma
- When Prana leaves, death, body becomes inert like pot

b) Yena Pranameyena Anupoornaha :

- By this, Pranamaya is filled, the Annamaya



c) Pranamaya is endowed with consciousness, therefore body alive :

- Borrowed consciousness called Chidabasa is in the body.
- Therefore we mistake ourselves to be the body (Anatma)
- Anatma mistaken as Atma
- We mistake moon as endowed with light.
- Talk about Moonlight, bright Moon - Sunlight blesses Moon

d) Atmavan Bhavati, Chaitanyavan Bhavati because Annamaya filled with Pranamaya :

- Annamaya - Solid with shape
- Pranamaya - Not clear shape like liquid
- It takes shape of container
- Pranamaya has human shape, gets adjusted, According to every body.

Taittiriya Upanishad :

तस्यैष एव शारीर आत्मा । यः पूर्वस्य तस्माद्वा एतस्मात् प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः । सामोत्तरः पक्षः । आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा तदप्येष श्लोको भवति ॥ २ ॥	tasyaiṣa eva śārīra ātmā yaḥ pūrvasya tasmādvā etasmāt prāṇamayāt anyo'ntara ātmā manomayaḥ tenaiṣa pūrṇaḥ sa vā eṣa puruṣavidha eva tasya puruṣavidhatām anvayaṃ puruṣavidhaḥ tasya yajureva śiraḥ ṛgdakṣiṇaḥ pakṣaḥ sāmottaraḥ pakṣaḥ ādeśa ātmā atharvāṅgirasah pucchaṃ pratiṣṭhā tadapyeṣa śloko bhavati 2
--	--

Of that former (Annamaya), this Pranamaya is the Atman. Different from this Pranamaya – Self made up of the Pranas, there is another self constituted of the mind. With that self made of mind, the Pranamaya is full. This also is of the form of man. Its human form is according to that of the former. Of it, Yajus is the head, Rk is the right side, Saman is the left side, the scriptural injunction (Adesa) is the trunk and the group of hymns of Atharva-Vada is the tail and the support. There is the following Vaidika Verse about it. [2 - 3 - 2]

e) Yena Anupurnaha Sannu Annamayaha Atmavan Bhavati.

f) Asou Pranamaya Sakala Kriyasu Pravartate :

- Pranamaya alone is very active
- After food, Pranamaya active with energy.
- With that energy, I use karma Indriyas and I am busy.

- As I get older, digestive power weaker, capacity to eat less.
- 7 Rotis before, 1 Roti in morning enough
- Energy less, running person Struggles to walk, governed by karma.
- Pranamaya engages in Kriya Shakti

Verse 49 :

नैवात्मापि प्राणमयो वायुविकारो
गन्ताऽऽगन्ता वायुवदन्तर्बाहिरेषः ।
यस्मात्किञ्चित्क्वापि न वेत्तीष्टमनिष्टं
स्वं वान्यं वा किञ्चन नित्यं परतन्त्रः ॥ 166 ॥

*naivātmāpi prāṇamayo vāyuvikāro
gantā'gantā vāyuvadantarbahireṣaḥ |
yasmātkiñcitkvāpi na vettiṣṭamaniṣṭam
svam vānyam vā kiñcana nityam paratantraḥ || 166||*

The vital-air-sheath cannot be the Self because it is a modification of air (vayu). Like air it enters the body and goes out of it, never knowing its joys or sorrows or those of others. It is ever dependent upon the Self. [Verse 166]

- Special metre
- Pranmaaya not me
- Anyontara Atma Manomaya
- Manomaya alone is Atma

Logic :

- Shruti - Supportive - Taittiriya Upanishad :

तस्यैष एव शारीर आत्मा । यः पूर्वस्य तस्माद्वा
एतस्मात् प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः ।
तेनैष पूर्णः स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः ।
सामोत्तरः पक्षः । आदेश आत्मा ।
अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा
तदप्येष श्लोको भवति ॥ २ ॥

tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya tasmādvā
etasmāt prāṇamayāt | anyo'ntara ātmā manomayaḥ |
tenaiṣa pūrṇaḥ sa vā eṣa puruṣavidha eva |
tasya puruṣavidhatām | anvayaṃ puruṣavidhaḥ |
tasya yajureva śiraḥ | ṛgdakṣiṇaḥ pakṣaḥ |
sāmottaraḥ pakṣaḥ | ādeśa ātmā |
atharvāṅgirasah pucchaṃ pratiṣṭhā
tadapyeṣa śloko bhavati || 2 ||

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- I am aware of Pranamaya kosha
- I am aware of hunger, activation of digestive system, wants more food
- Circulation weak, breathing difficulty, I am aware, therefore I am different from that.
- My features - unlike Pranayama

Take Opposite :

- Pranamaya changes - I am not changing

a) Ayam Pranamaya Api Atma Neiva Bavati :

- Pranamaya not me - why?

b) Vayu Vikaraha :

- Product of Vayu, represents Pancha Sukshma Buta Vikara, Rajo Guna predominant
- 5 Elements matter, Pranamaya - Matter
- I am conscious being
- Pranamaya seems to be conscious by borrowing consciousness from me, it appears sentient.
- It is inert matter, like external 5 elements only
- Vayu Vikara = Hetu Garbha Viseshanam
- It is product of matter, not me.

Revision - Verse 49 :

नैवात्मापि प्राणमयो वायुविकारो
गन्ताऽऽगन्ता वायुवदन्तर्बाहिरेषः ।
यस्मात्किञ्चित्क्वापि न वेत्तीष्टमनिष्टं
स्वं वान्यं वा किञ्चन नित्यं परतन्त्रः ॥ 166 ॥

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The vital-air-sheath cannot be the Self because it is a modification of air (vayu). Like air it enters the body and goes out of it, never knowing its joys or sorrows or those of others. It is ever dependent upon the Self. [Verse 166]

Final Question - 7th Question :

- Atma - Anatma - Viveka
- 3 Bodies = Anatma = Originally belonging to the world
- Temporarily serving me as Atma

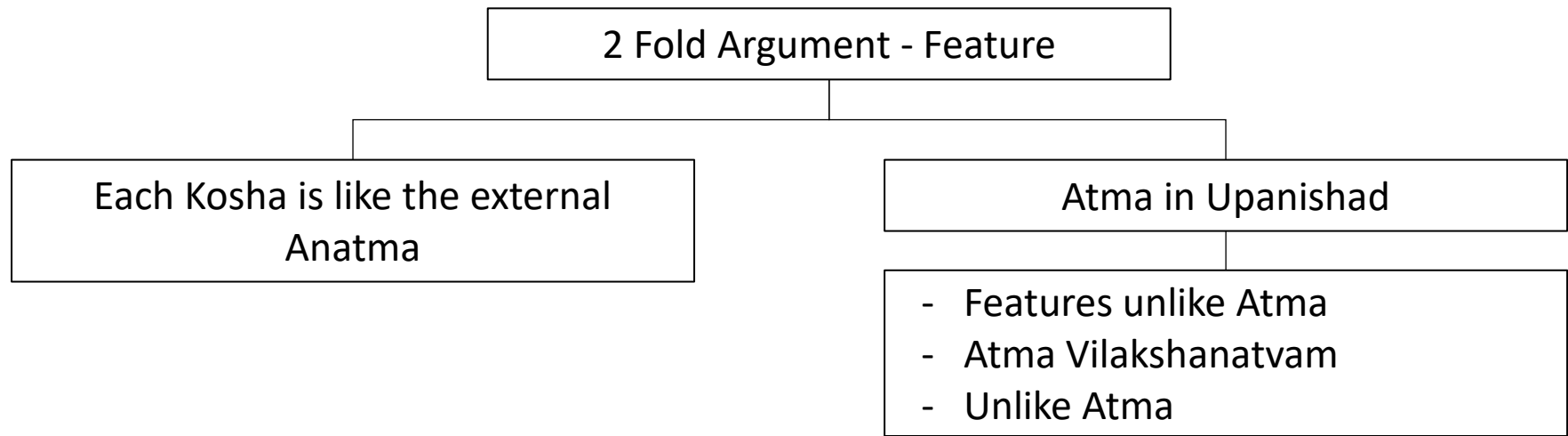
I Atma :

- Am None of the 3 bodies
- Am consciousness principle, behind 3 bodies.

Knowledge :

- I use the 3 bodies, I am not them.

- 3 Bodies negated as Anatma
- Sthula / Sukshma / Karana - Sharirams = Anatma
- 5 Koshas = costume - Each one is not Atma.



- Bahya Anatma Salakshana world, is Anatma, not debated
- Dispute - 5 Koshas Anatma not Atma
- Features common to world
- Kosha taken as part of external world = Kshetram = Anatma

Gita - Chapter 13 :

महाभूतान्यहङ्कारः
बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च
पञ्च चेन्द्रियगोचराः ॥ १३-६ ॥

**mahābhūtānyahaṅkārah
buddhiravyaktamēva ca |
indriyāṇi daśaikaṃ ca
pañca cēndriyagōcarāḥ || 13-6 ||**

The great elements, egoism, intellect and also the unmanifested (Mula Prakirti), the ten senses and the one (The mind) and the five objects of the Senses... [Chapter 13 - Verse 6]

Gita - Chapter 13 :

इच्छा द्वेषः सुखं दुःखं
सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन
सविकारमुदाहृतम् ॥ १३-७ ॥

icchā dvēṣaḥ sukhaṁ duḥkhaṁ
saṅghātaścētanā dhṛtiḥ ।
ētat kṣētraṁ samāsēna
savikāram udāhṛtam || 13-7 ||

Desire, hatred, pleasure, pain, aggregate (Body), intelligence, fortitude - This Ksetra has been thus, briefly described with its modifications. [Chapter 13 - Verse 7]

I am Kshetrajna :

- Pranamaya kosha Sub-division of Sukshma Shariram.
- 5 Pranas, 5 Karma Indriyam, 5 Jnanendriyam
- Born from Rajo Guna of subtle elements, associated with Pranamaya kosha
- Kriya Shakti
- Doing faculty
- Rajo Guna
- Prana Shakti
- Pranamaya Na Atma

a) Naiva Atma Aham Prana Maya :

- Prana, never mistake as Atma

b) Vayu Vikara :

- Product of wind / Air
- Air represents Pancha Sukshma Butani, 5 elements

External world	Pranamaya
Bhautikam	Bautikam

- Atma is Abautikam

c) Gantha Aganta Vayuvatu :

- Breathing in = Vayu enters
- Breathing out = Vayu goes out
- Vayu = Sthula Butam Pranic energy, breathing in and out.
- Gantha - Enters - Pranic enters
- Agatha - Exists - Prana Shakti and Vayu comes out
- Prana subject to inside, outside Movement.
- It has Kriya - Karma
- Atma free from any movement
- No movement possible for Atma

Pranamaya	Atma
<ul style="list-style-type: none"> - Kriya Sahitaha - Goer - comes - Vayu moves inside – Outside 	<ul style="list-style-type: none"> - Kriya Rahitaha

- Can't equate the two
- Therefore Pranamaya is Anatma

d) Yasmat Kinchit Kvapi Na Vethishtam Anishtam :

- Pranamaya by itself does not have Jnana Shakti
- It can't know things by itself
- Pranamaya has borrowed consciousness, therefore Physiological system functions.
- Pranamaya not capable of knowing anything

Deep Sleep :

- All organs subsided
- Pranamaya is functioning, life is on, breathing is on.
- Pranamaya Active in sleeping person but he can't know the surrounding.
- Active Pranamaya can't sense the surrounding.
- Pranamaya Jadaha
- Atma is Chetana

How inert Pranamaya be equated to Chaitanya Atma :

- Kinchit Api Na vethi - Does not know anything.

Ishtam	Anishtam
<ul style="list-style-type: none"> - Favorable - Air-con in right temperature 	<ul style="list-style-type: none"> - Unfavorable - Air-con too cold gets up with cold

- Therefore Pranamaya not Atma

e) Svam Va Anyam Va Kinchana :

- Does not know outside favourable, unfavourable
- Does not know itself as active in deep sleep
- No self awareness or surrounding awareness
- All this to show Pranamaya is Jadam.

f) Nityam - Na Vetti, Nityam - Para tantra :

- Pranamaya under control of one's will
- During Pranayama, we can breathe, or hold the breath
- Paratantra means it is controlled by the will of Jiva not Svatantra, not independent.
- Atma is independent
- Use Pranamaya - Remember you are not Pranamaya
- Pranamaya remains in Annamaya, therefore we are Alive.
- Anytime Pranamaya may quit.
- Once Annamaya, Pranamaya are separated, we can't use either of them as instrument.
- Annamaya useless without Pranamaya
- Pranamaya useless without Annamaya

- Only when they are together, they can serve as a medium.
- After death, Annamaya goes back to 5 elements.
- Pranamaya gets connected to another Annamaya, for transactions to begin.
- During intermediate stage of loss of one body and acquisition of another body, surviving subtle body with Karana Shariram, Sukshma Shariram cannot do any transaction.
- Exists Non-transactingly.
- Verse 50 and 51 - Manomaya - Kosha

Verse 50 :

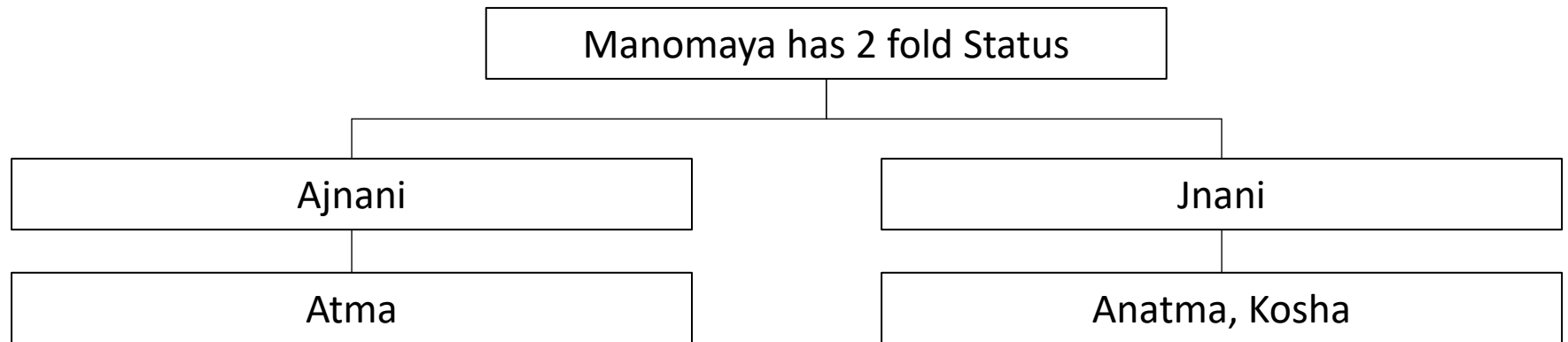
ज्ञानेन्द्रियाणि च मनश्च मनोमयः स्यात्
कोशो ममाहमिति वस्तुविकल्पहेतुः ।
संज्ञादिभेदकलनाकलितो बलीयां-
स्तत्पूर्वकोशमभिपूर्य विजृम्भते यः ॥ 167 ॥

*jñānendriyāṇi ca manaśca manomayaḥ syāt
kośo mamāhamiti vastuvikalpāhetuḥ |
sañjñādibhedakalanākalito balīyām-
statpūrvakośamabhipūrya vijṛmbhate yaḥ || 167 ||*

The organs of perception along with the mind form the mental-sheath which is the sole cause of the – i and —mine’ sense and of the diversity of things. It is powerful and is endowed with the essential faculty of creating differences of names etc. It pervades the vital-air-sheath preceding it. [Verse 167]

Manomaya :

- Jnani alone treats Manomaya as costume
- All Ajnanis treat Manomaya as themselves
- Manomaya is Atma 'I'
- Mind is disturbed, I am stressed, disturbed.



- Atma - Anatma Viveka is conversion of Manomaya Atma into Manomaya Kosha
- 1st Discuss Manomaya Atma

a) Jnanaindriyani Cha Manascha Manomayaha Syat :

- Manomaya Part of Sukshma Shariram.

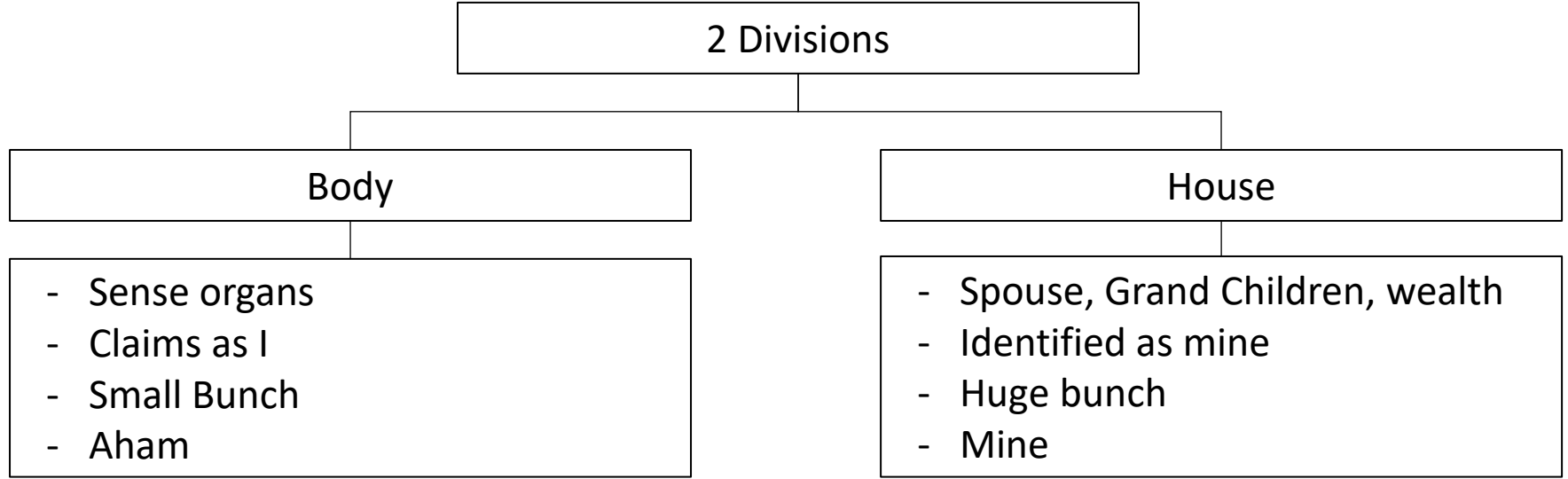
Manomaya Consists of 6 Factors / Instruments



- Vijnamaya = Karta Atma
- Here Karana Atma - Mind
- From Shastric Standpoint, it is Kosha, costume used by Atma
- Instrument for entertaining 2 fold thoughts

b) Mama Aham iti Vastu Vikalpa hetu :

- Every vastu, Anatma, it Labels as I or mine

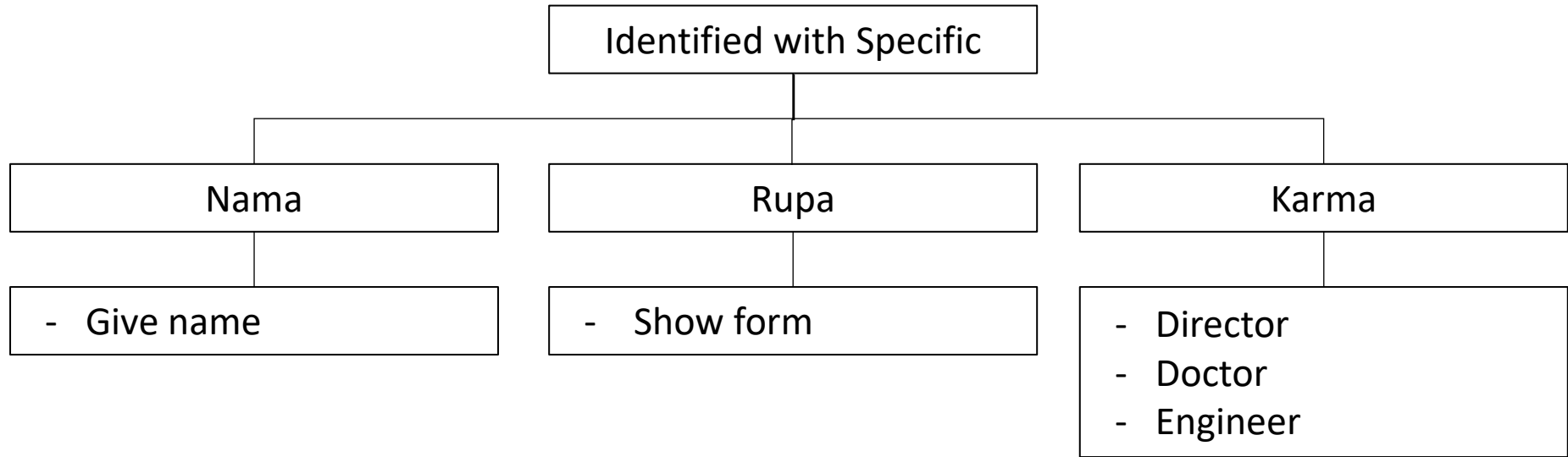


- Hetu = instrument = Karanam
- In sleep - Mind not functioning , we do not claim body as ours
- We are not aware of conditions of the body
- No difference between our body and other body
- Aham, mama division goes away, when mind is resolved
- Mind is the instrument of division, Vikalpa Hetuhu, by entertaining relevant thought
- Mind does relevant job only by Vritti Parinamaha

c) Samjayati Bheda Kalana Kalitaha :

- Mind is full of thoughts centred on varieties of Anatma.
- Always thinking of one Anatma or another
- Jnani during meditation is invoking Atma, at other times, during worldly transactions, mind is saturated with thoughts corresponding to one object or other.

What is speciality of Anatma?



- Mind full of name, Rupa, karma
- Names of family members...
- Samnjaya = Jnanam - name
- Aadhi = Rupam, karma, Identifying, specifying factor
- Distinct name, form, function is identifying marks of objects in creation.
- Kalitaha Mind is endowed with so many identifying marks of Anatma, each with name, form, function.
- Sit in Japa, meditation, you know how many things are in the mind
- Atma - Arupakam, Akarmakam, Anamakam.

Mandukya Karika :

अजमनिन्द्रमस्वप्नमनामकरूपकम् ।

सकृद्विभातं सर्वज्ञं नोपचारः कथंचन ॥ ३६ ॥

ajamanindramasvapnamanāmakamarūpakam |

sakṛdvibhātaṁ sarvajñaṁ nopacāraḥ kathamcana || 36 ||

The Brahman is birthless, sleepless, dreamless, and without name and form, ever effulgent, omniscient. Nothing has to be ritualistically done in any way at the altars of Brahman. [3 - K - 36]

- Atma is beyond name, form, function.
- Everything happens in Atma, Atma itself is without Nama, Karma, Rupam.

Mind	Atma
Full of Nama, Rupa, Karma	Free of Nama, Rupa, Karma

- Therefore Mind Cannot be Atma, Atma cannot be mind, Mind is temporary instrument.

d) Samjnadhio Bheda Kalana, Kalitaha Visishtaha Manomaya Baliyan :

- Mind is one of Most powerful instruments.

Amrita Bindu Upanishad :

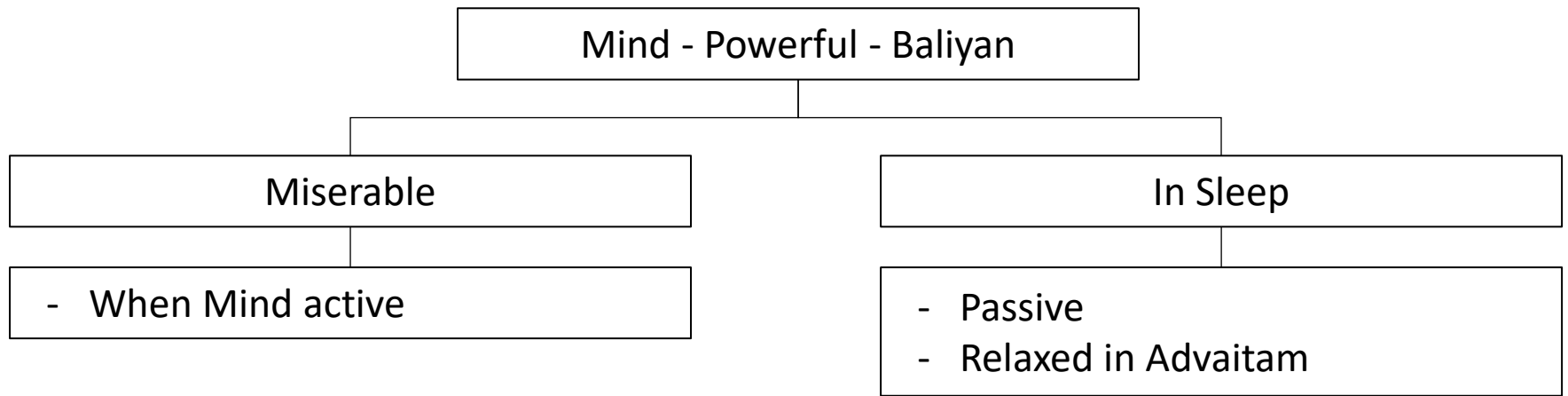
मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।

बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम् ॥ २ ॥

mana eva manuṣyāṇāṁ kāraṇaṁ bandha-mokṣayoḥ

bandhāya viṣayāsaktaṁ muktaṁ nirviṣayaṁ smṛtam || 2 ||

Mind alone is the cause for people's bondage and liberation. When attached to objects, it leads to bondage. When free from objects, it leads to liberation.[Verse 2]



- Mind Management called Kshamaha for Moksha
- Before and after Jnanam, Mind management important.

e) Tatu Purva Kosha Abhi :

- Manomaya Pranamaya Kosha
- Pranamaya fills up Annamaya

Container	Content
<ul style="list-style-type: none"> - Annamaya - Pranamaya - Manomaya - Vigyanamaya - Anandamaya 	<ul style="list-style-type: none"> - Pranamaya - Manomaya - Vigyanamaya - Anandamaya - Atma

- Manomaya intimately fills up Pranamaya
- Hence we can be completely identified with Manomaya and Prana / Annamaya, slips away from our identification.

f) Vijrambhate Yaha Saha Manomaya Bavati :

- Manomaya stands tall, out looms, large
- Manomaya carries borrowed consciousness to Pranamaya.

Consciousness - Chidabasa pipeline :

- Anandamaya, Vijnanamaya, Manomaya, Pranamaya, Annamaya.
- Krishna River water - Enters Tamilnadu...
- Chidabasa gifted to Anandamaya, Annamaya to function
- Annamaya is sentient, therefore, We mistake it as Atma
- Remember Manomaya lends Chidabasa to Pranamaya

Verse 51 :

मनोमयो नापि भवेत्परात्मा
ह्याद्यन्तवत्त्वात्परिणामिभावात् ।
दुःखात्मकत्वाद्विषयत्वहेतोः
द्रष्टा हि दृश्यात्मतया न दृष्टः ॥ 183 ॥

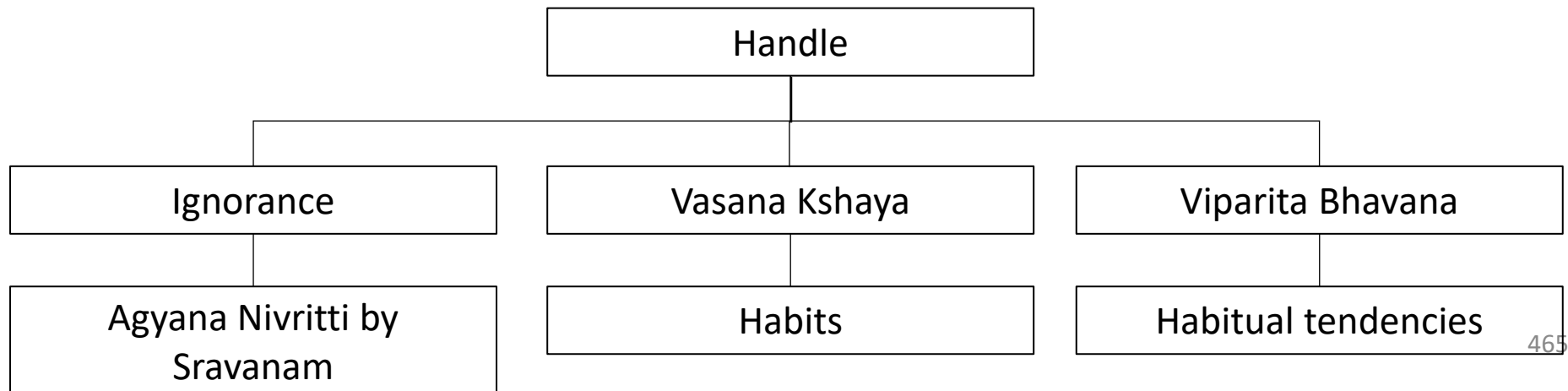
*manomayo nāpi bhavetparātmā
hyādyantavattvātpariṇāmibhāvāt |
duḥkhātmakatvādviṣayatvahetoḥ
draṣṭā hi dṛśyātmatayā na dṛṣṭaḥ || 183 ||*

The mental sheath cannot be the supreme self either, for it has a beginning and an end. It is subject to modifications, pain and suffering. Characterise it, and it is an 'Object' of cognition. The subject can never be identified with the 'Object of knowledge'. [Verse 183]

- Manomaya is Anatma Neti Neti Prakriya...
- Manomaya not real me

a) Manomayaha Api :

- This Manomaya also not me, can say in one minute
- To live life with the awareness that Manomaya is not me is not easy.
- Our identification natural with Prarabdha course
- When mind is disturbed, we forget the fact that the disturbance is there
- Mind is disturbed, let me distance from the mind.
- This is called objectivity
- Mind has an issue, let me handle, I am free
- Can say easily in class, but the moment you enter Vyavahara, things start flying....
- We are completely lost.



- Nididhyasanam is reliving the Sravanam, don't learn anything new but internalise and neutralise our habits.
- I am not the mind is the most powerful conclusion
- May you spend time in knowing and internalising this fact

b) Paratma Na Bhavet :

- Also Anatma is along with Annamaya and Pranamaya
- Paramatma = innermost real self Consciousness, principle

c) Hi, Adyantavatvat :

- Manomaya, mind is subject to birth and death.

Annamaya	Manomaya
- 120 Years	- Survives for millions of years in Current Srishti

- In the next Janma, I don't have a new mind have same mind with Karma, Vasana but with a new body
- My body - mind, I have carried forward by with Purva Janma Vasanaas
- Mind has Srishti as its life period
- In every Srishti, creation, mind is produced out of Avidya Maya Karanam.

Kaivalyo Upanishad :

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manah sarvendriyāṇi ca ।
kham vāyurjyotirāpaḥ pṛthivī viśvasya dhārīṇī ॥ 15॥

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all.
[Verse 15]

Mundak Upanishad :

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

- From maya, Prana, Manaha, Indriyas are born
- Mind has beginning at time of current creation, will resolve into Karana Shariram at the time of Pralayam.
- Adhi, Antavatvat has beginning and end.

Atma / Consciousness	Science
<ul style="list-style-type: none"> - Does not Originate not evolute - it is always there 	<ul style="list-style-type: none"> - Phenomena in the neurons in the Brain - Hypothesis - Evolute

- Without mind, consciousness can't say I am Consciousness
- Transactions happen only when mind comes
- Manifestation of consciousness has beginning and end
- Consciousness itself does not begin.

Brihadaranyaka Upanishad :

अथ ह याज्ञवल्क्यस्य द्वे भार्ये बभूवतुः
 –मैत्रेयी च कात्यायनी च;
 तयोर्ह मैत्रेयी ब्रह्मवादिनी बभूव,
 स्त्रीप्रजैव तर्हि कात्यायनि;
 अथ ह याज्ञवल्क्योऽन्यद्वृत्तमुपाकरिष्यन् ॥ १ ॥

atha ha yājñavalkyasya dve bhārye babhūvatuḥ
 —maitreyī ca kātyāyanī ca;
 tayorha maitreyī brahmavādinī babhūva,
 strīprajñaiḥ tarhi kātyāyani;
 atha ha yājñavalkyo'nyadvṛttamupākariṣyan || 1 ||

Now Yājñavalkya had two wives, Maitreyī and Kātyāyanī. Of these Maitreyī used to discuss Brahman, (while) Kātyāyanī had then an essentially feminine outlook. One day Yājñavalkya, with a view to embracing another life [4 - 5 - 1]

Brihadaranyaka Upanishad :

स यथा सैन्धवखिल्य
उदके प्रास्त उदकमेवानुविलीयेत,
न हास्योद्ग्रहणायेव स्यात्,
यतो यतस्त्वाददीत लवणमेव,
एवं वा अर इदं
महद्भूतमनन्तमपारं
विज्ञानघन एव । एतेभ्यो भूतेभ्यः
समुत्थाय तान्येवानु विनश्यति,
न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति
होवाच याज्ञवल्क्यः ॥ 12 ॥

sa yathā saindhavakhilya
udake prāsta udakamevānuvilīyeta,
na hāsyodgrahaṇāyeva syāt,
yato yatastvādadīta lavaṇameva,
evaṃ vā ara idaṃ
mahadbhūtamanantamapāraṃ
vijñānaghana eva | etebhyo bhūtebhyaḥ
samutthāya tānyevānu vinaśyati,
na pretya saṃjñāstītyare bravīmīti
hovāca yājñavalkyaḥ || 12 ||

As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up, but whomsoever one takes it, it tastes salt, even so, my dear, this great, endless, infinite Reality is but Pure Intelligence. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said Yājñavalkya. [2 - 4 - 12]

- Consciousness does not begin but Manifestation of consciousness begins.
- Since consciousness is eternal and mind is Non-eternal, mind is different from Atma.
- Therefore mind is different from Consciousness.

- Adi Antavatvat Manaha Na Atma Bavati

d) Parinami Bavat, Atma Na Bavati :

- Mind is subject to change
- Violent emotions come and go
- Atma is Nirvikaraha, Changeless, consciousness and changing mind can't be the same
- Manifestation does not involve a transformation

Clue :

- Light is manifest in hand
- Remove hand and, light is unmanifest invisible.
- Body, mind, universe, unmanifest in sleep - Consciousness exists, invisible
- Unmanifest light, when I insert hand, becomes manifest
- Unmanifest consciousness when Body / Mind / Intellect wakes up becomes manifest.
- Manifestation involves no modification in the light
- Similarly consciousness does not modify into manifest consciousness.
- Manifest is seeming change, not real modification

Consciousness	Mind
Has no Modification	Has modification, changes

e) Dukhatmavattvat :

- Predominantly dissatisfied, full of complaint.

What is Moksha?

- Jnani : I am ok, you are ok, everything ok
- Ajnani : nothing is ok

Atma	Mind
<ul style="list-style-type: none">- Ever blissful- Atma alone Sukha Svarupam	<ul style="list-style-type: none">- Embodiment of dissatisfaction, Dukham- Nature, Dukha Svarupam Manaha

- Mind is Sukhatmakam also, sometimes.
- When mind is happy, happiness is reflection of Atma in the Mind

- Atma is the only source of happiness in the entire creation

- Atma Sukham is reflected in the mind temporarily, when it is in conducive situation.
- Mind is happy by borrowing reflection from Atma.
- Moonlight = Light of sun on the moon

- Minds essential nature is Dukham according to Vedanta.

- Anatma = Anruta, Jada, Dukham.

Atma	Anatma
<ul style="list-style-type: none"> - Satyam, Jnanam, Anantham - Sat, Chit, Ananda 	<ul style="list-style-type: none"> - Intrinsically Dukha Svarupa, inert, Anrutam

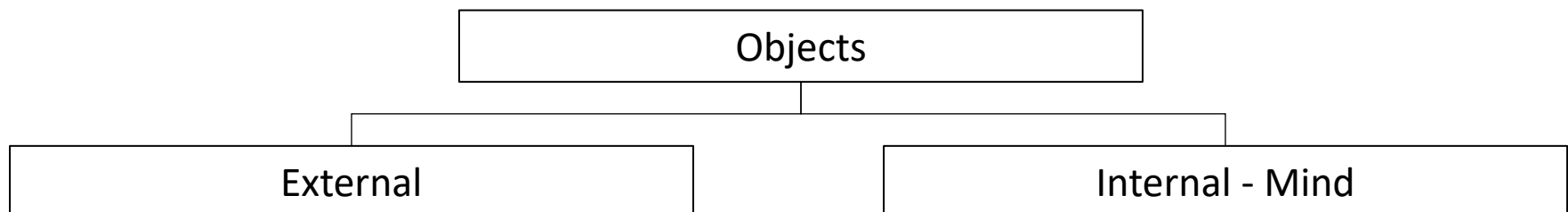
- Can't equate the two
- Each one, Panchami vibhakti, therefore Manomaya not Atma...
- Add Na Paratma

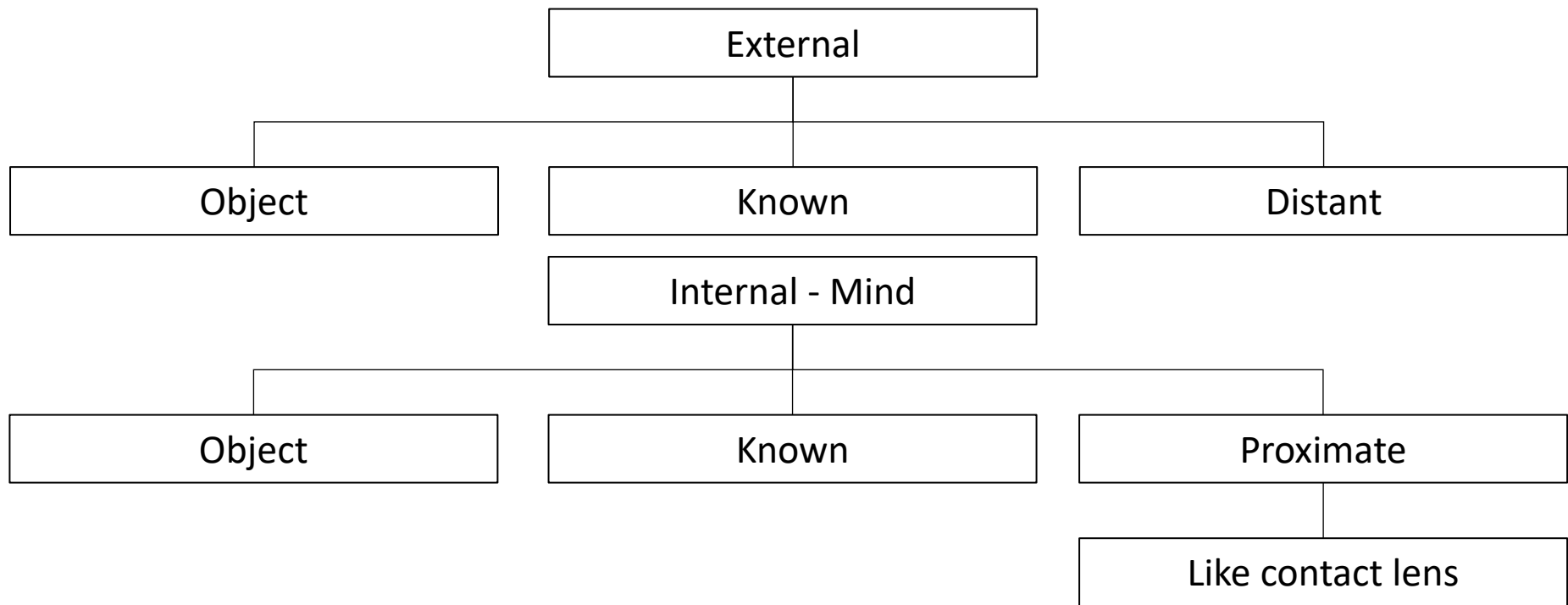
f) Vishayatva Hetoh :

- Manomaya is intimate object of experience, others don't experience my emotions.
- My mental conditions too clear
- I get knowledge, I know the knowledge, I don't have knowledge also, Clear to me, Sakshi
- All mental conditions are known to me
- I am the knowing consciousness without undergoing a change.

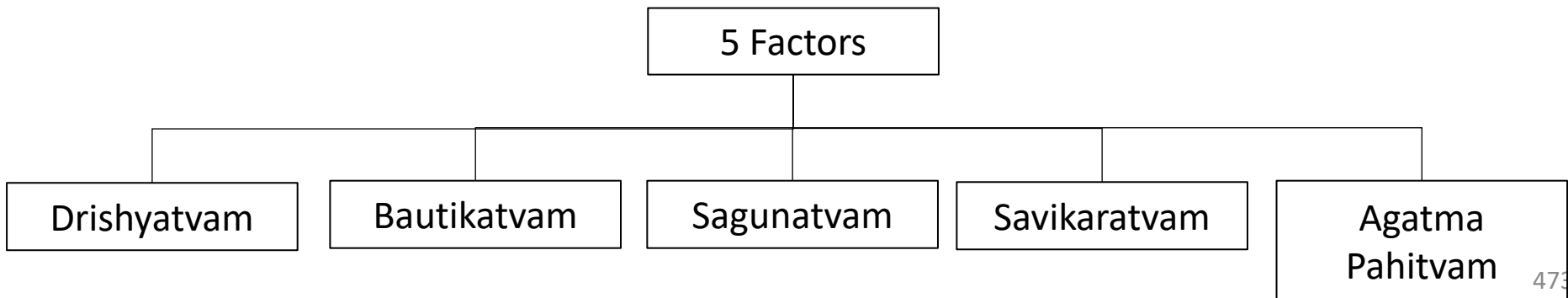
Consciousness	Mind
Knowing entity	Known entity

- Known has to be different from knower
- Subject has to be different from known object





- Vishaya = Sakshi Pratyaksham known by me
- During sleep, mind resolves, Resolved condition of mind is known
- Therefore, Drishyatvat, it is Anatma only



- Vishayatva Hetoh (Panchami)

g) Drashta hi Drishyatmataya Na Drishta :

Mind	Atma
<ul style="list-style-type: none"> - Seen, experienced - Emotions, world are experiences at a Particular time 	<ul style="list-style-type: none"> - Never can be experienced at a Particular time as an object - We consistently negate Atma Anubhava as an event - Means, I experience Atma at a Particular time - Then it becomes object, Anatma - Require another Atma to experience that

- Atma Anubava should not be taken as Atma experience
- Atma Anubhava = Atma Aparoksha Jnanam = Claiming I Anatma, without experiencing it as an object.
- Drashta = Atma = seer = experiencer, Na Drashta is never experienced at a particular time
- Drishyatmataya = Drishya Rupena, in the form of an object
- Atma never experienced as object
- Mind is ever experienced by me
- However experienced mind and never experienced Atma be one and the same.

- Hi well known
- Seer is never seen as an object

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,
तदितर इतरं पश्यति, तदितर इतरम् शृणोति,
तदितर इतरमभिवदति, तदितर इतरम् मनुते,
तदितर इतरं विजानाति;

यत्र वा अस्य सर्वमात्माइवाभूतत्केन
कं जिघ्रेत्, तत्केन कं पश्येत्,
तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,
तत्केन कं मन्वीत, तत्केन कं विजानीयात्?
येनेदम् सर्वं विजानाति, तं केन विजानीयात्?
विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaram jighrati,
taditara itaram paśyati, taditara itaram śrṇoti,
taditara itaramabhivadati, taditara itaram manute,
taditara itaram vijānāti;

yatra vā asya sarvamātmāivābhūttatkena
kaṁ jighret, tatkena kaṁ paśyet,
tatkena kaṁ śrṇuyat, tatkena kamabhivadet,
tatkena kaṁ manvīta, tatkena kaṁ vijānīyāt?
yenedam sarvaṁ vijānāti, taṁ kena vijānīyāt?
vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [2 - 4 - 14]⁴⁷⁵

- Therefore, mano Maya is kosha
- Use kosha as a clue whenever you feel disturbed
- Whenever I am disturbed, worried, agitated, say “Kosha”
- I shall be able to distance myself
- Moment I get objectivity mind will calm down.

Naishkarmya Siddhi :

- Objectivity called Neighbourisation
- Very creative because it is neighbour’s problem
- Your problem, no solution because, I have become one with the problem
- This is called Sakshi bhava, Clues during disturbing moments.
 - Koshaha
 - Sakshi bhava
 } Use 2 words to calm down
- Vedanta works, Manomaya - Verse 50 and 51 - Shankara takes 17 verses

Verse 52 :

बुद्धिर्बुद्धीन्द्रियैः सार्धं सवृत्तिः कर्तृलक्षणः ।

विज्ञानमयकोशः स्यात्पुंसः संसारकारणम् ॥ 184 ॥

buddhirbuddhīndriyaiḥ sārḍham savṛttiḥ kartṛlakṣaṇaḥ |

viññānamayaakośaḥ syātpuṁsaḥ saṁsāraakāraṇam || 184 ||

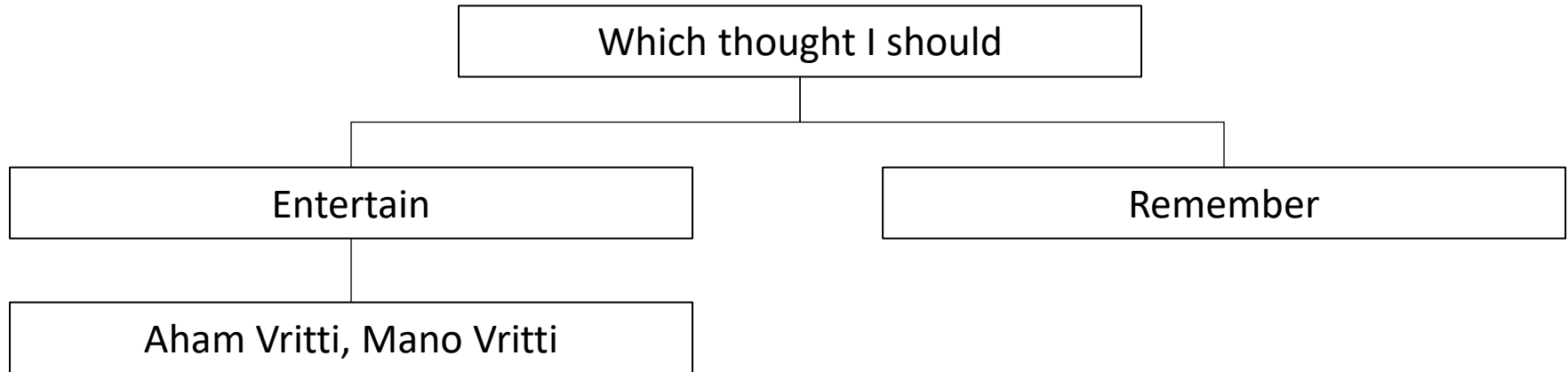
The intellect with its modifications along with the organs of perception forms the intellectual sheath (Vijnanamaya Kosha). It has the characteristics of ‘the agent’ (or doer) which is the causes for transmigration.[Verse 184]

Vijnanamaya Kosha :

- Verse 52, 53, 54, 55, 56 } 5 Verses
- Shankara : Verse 185 to 206 (22 verses)

a) Buddhihi Buddhi Indriyaihi Sardam :

- With will power, deciding one



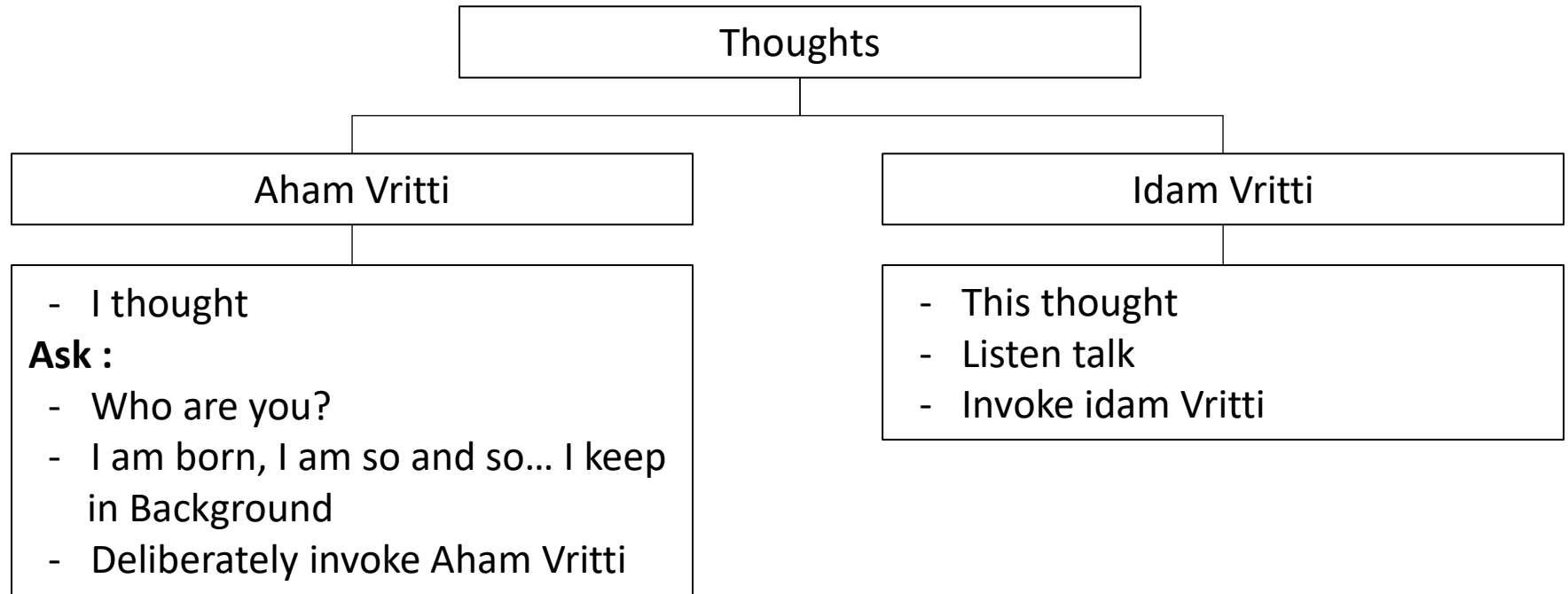
- I alone, Karta, buddhi, Use the mind as an instrument
- With the help of mind the selector I decides which sense organ must be used
- “Decider I”, self willed I, “I”, buddhi with buddhi - Indriyaihi = Jnana Indriyam.

Sense organs of knowledge :

- Intellect
- Sardham - Joined together with
- 5 Sense organs of knowledge (Jnana Indriyas)

b) Sa Vrittihi :

- With varieties of Vrittis as instruments of transaction = Manomaya.



- With varieties of Vrittis at disposal for transactions.

c) Kartru Lakshana :

Manomaya	Vijnanamaya
- Karana Atma	- Karta Atma - Leader of group

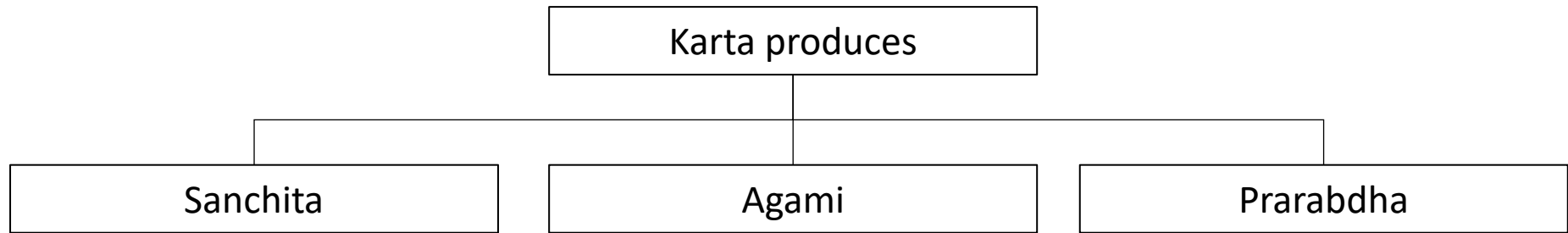
Karta called Vigyanamaya :

- It is Atma for ignorant but Kosha for Jnani as revealed by Shastram.
- Karta Atma becomes Bokta Atma, who becomes Jnanata Atma.

- Agent, doer, experiencer, enjoyer, knower
- “ER” = Tha Indicates Kar - Tha, Bok - Tha

d) Pumsaha Samsara Karanam :

- Doer, subject I, is Ahamkara
- Karta, Bokta, Jnanata, Jivaha Samsara Karanam
- Leader cause of all troubles



Example :

- Silk worm weaving Silk and gets into cauldron of hot water
- We weave Sanchita, Agami, Prarabdha Karma and fall into hot water called Samsara.
- Therefore, Ahamkara has to be understood properly.

Lecture 23

Revision - Verse 52 :

बुद्धिर्बुद्धीन्द्रियैः सार्धं सवृत्तिः कर्तृलक्षणः ।

विज्ञानमयकोशः स्यात्पुंसः संसारकारणम् ॥ 184 ॥

buddhirbuddhīndriyaiḥ sārḍham savṛttiḥ kartṛlakṣaṇaḥ |

viññānamayakośaḥ syātpuṁsaḥ saṁsāra-kāraṇam || 184 ||

The intellect with its modifications along with the organs of perception forms the intellectual sheath (Vijnanamaya Kosha). It has the characteristics of 'the agent' (or doer) which is the cause for transmigration.[Verse 184]

- Panchakosha = Atma - Anatma topic
- Seen - Annamaya, Pranamaya, Manomaya

When we enter	When we enter
- Annamaya Atma	- Pranamaya - it is named Atma - And Annamaya called Kosha

- Pranamaya enjoys Atma status until I enter Manomaya
- Enter Manomaya, then Pranamaya becomes Kosha or Anatma
- As we travel inwards, each Maya converted to kosha, Anatma
- Vigyanamaya - 4th Layer - Verse 52 to Verse 56 - 5 Verses
- Vigyanamaya defined as intellect
- Deciding factor, will, capacity to think and do

- Vigyanamaya with Jnana Indriya Savritti with I - Vritti and objective thoughts is named Karta, Bokta, Jnanata, Pramata
- It is Vigyanamaya kosha according to wise, and Self according to ignorant person
- This Karta, Bokta, Pramata, Ahamkara, Jiva is cause of samsara for the living being.

Verse 53 :

अनुव्रजच्चित्प्रतिबिम्बशक्तिः

विज्ञानसंज्ञः प्रकृतेर्विकारः ।

ज्ञानक्रियावानहमित्यजस्रं

देहेन्द्रियादिष्वभिमन्यते भृशम् ॥ 185 ॥

anuvrajaccitpratibimbaśaktiḥ

vijñānasañjñāḥ prakṛtervikāraḥ |

jñānakriyāvānahamityajasraṁ

dehendriyādiṣvabhimanyate bhṛśam || 185 ||

Accompanied by a reflection of the light of cit, the intellectual sheath is a modification of Prakrti. It is endowed with the function of knowledge and is always completely identified with the body, sense organs and so on. [Verse 185]

a) Vigyana Samjah, Vigyanamaya Kosha Prakruter Vikarah :

- This Kosha also is Prakrti - Matter - Maya, Karana Shariram
- Avyaktam, Shaktiḥ, Moola Avidya, Maya, Moola Prakrti 4 Words mean same.
- From Prakrti - Everything evolved through 5 Subtle elements.

- Prakṛti / Maya
- Sukshma-buta
- Sukshma Shariram
- Pranamaya (Manomaya, Vigyanamaya) Samashti Sattva Guna
- Rajo Guna Plays prominent Role
- Individual Sattva Guna of each element responsible for each sense organs of Knowledge.
- Discussed in tattva Bodha
- Mind - Intellect born out of Sattva Guna of 5 Elements.
- It is Predominant Sattva Guna but Rajasic and tamasic tendencies are also there
- Certain thoughts Tamasic

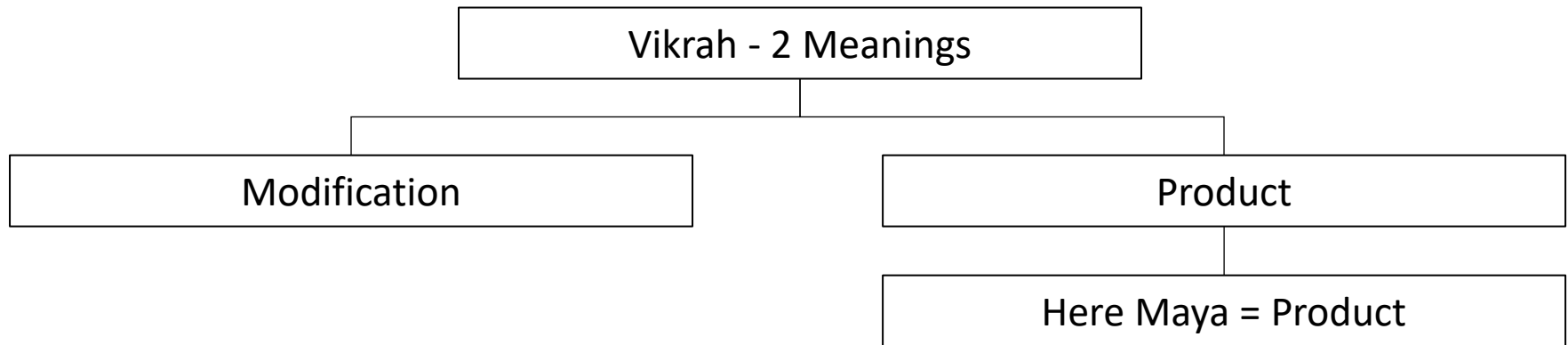
Gita - Chapter 14 :

लोभः प्रवृत्तिरारम्भः
कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते
विवृद्धे भरतर्षभ ॥ १४-१२ ॥

lōbhaḥ pravṛttirārambhaḥ
karmaṇām aśamaḥ spṛhā |
rajasyētāni jāyantē
vivṛddhē bharatarṣabha || 14-12 ||

Greed, activity, undertaking of actions, restlessness, longing-these arise when rajas is predominant, O best in the Bharata family. [Chapter 14 - Verse 12]

- When Rajas more, greed etc - Happen
- How mind Rajasic when mind itself made of Sattva Guna of 5 elements?
- Rajasic, Tamasic Vrittis possible because Sattva includes traces of Rajas
- Vigyanamaya Product of Samashti - Sattva Guna of 5 Subtle elements which are product of Prakrti
- Atma not a product
- Ahamkara, Sukshma Shariram, Vigyanamaya is Prakrter Vikarah



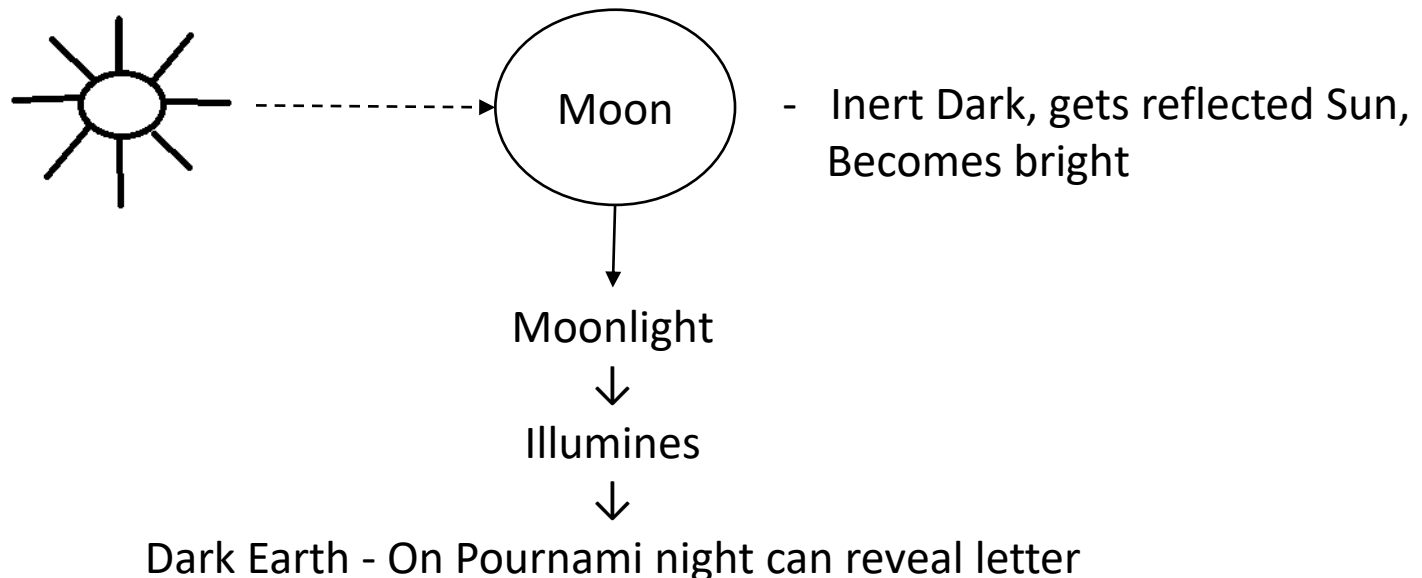
- Vigyanamaya can borrow consciousness through Karana Shariram.
- Borrows chit Pratibimba, Chidabasa reflected consciousness

Example :

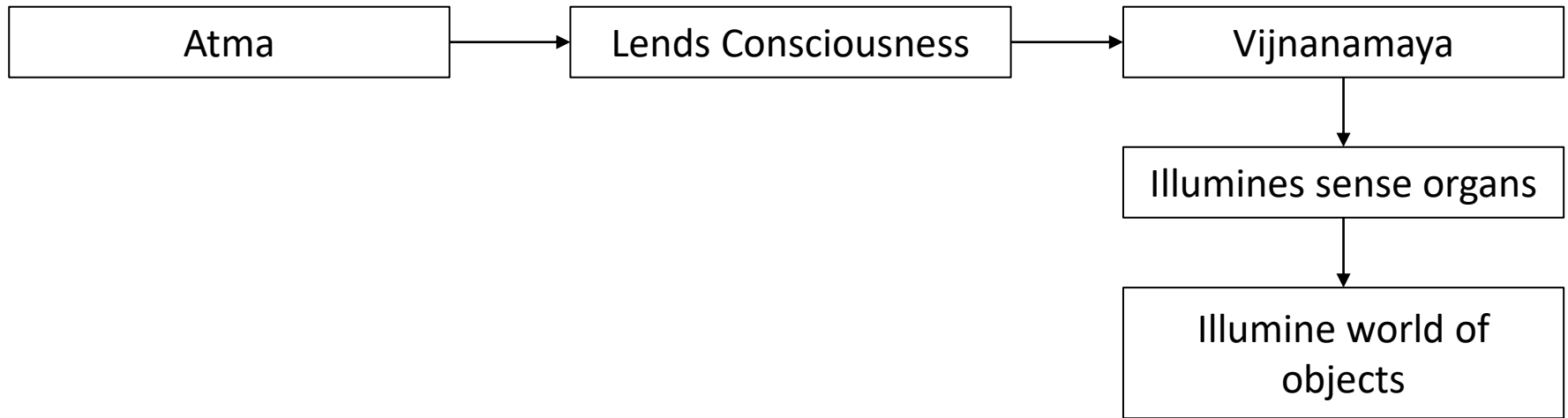
- Moonlight is reflected sunlight
- Atma's Chaitanyam - Original
- Karana Shariram's Chaitanyam = borrowed
- Sukshma Shariram, Vijnanamaya kosha Chit is borrowed.

b) Anuvraja Chit Pratibimba :

- it flows, Anugachchathi
- Wherever vighnanamaya goes, Chidabasa also goes
- After death, Vignanamaya travels, with borrowed consciousness
- Atma lends consciousness, and is everywhere, need not travel
- Wherever vighyanamaya goes, it can tap the all pervading Consciousness.
- ATM = Atma ATM available everywhere
- Vighyanamaya can borrow Pratibimba and it becomes sentient, knower.
- By itself inert, but with borrowed Chidabasa it becomes capable of knowing the external world through the body and sense organs.
- Sunlight illumines moon



- Non-luminous moon with borrowed light is able to illumine the Earth.



- Pramata = Intellect and Borrowed consciousness

c) Shakti Power of illumination, revealing :

- Wall can't illumine objects
- Atma pervades wall but wall can't borrow consciousness.
- Wall has no capacity to borrow
- Wall / Desk remain insentient
- Mike remains insentient
- Finger sentient because it is able to borrow Consciousness.

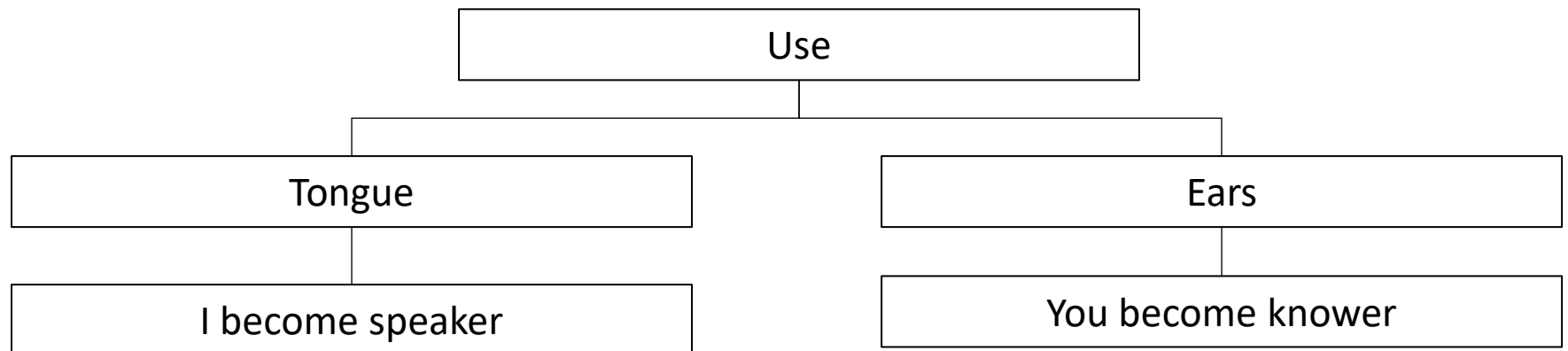
Inert Object	Sentient Living being
<ul style="list-style-type: none"> - Has only Original Consciousness - Original Consciousness alone = Inert object also 	<ul style="list-style-type: none"> - Has All pervading Original Consciousness - Reflected Consciousness = Sentient being

d) Anuvrajathu :

- chit Pratibimba (Reflected Consciousness Chidabasa) Shakti - Power of illumination
- With this Reflected Consciousness, Vijnanamaya kosha becomes Pramata, knower

e) Jnanakriyavan :

- Not only it becomes Jnanata (knower), by using Manomaya kosha, it is an instrument, Karana Atma.
- By entertaining variety of thoughts, Vijnanamaya becomes knower of world.
- Ghata vritti Dwara - Ghatatvam
- Share with Dvara - Investmentavan
- Through various thoughts becomes knower of variety of things in the world
- Through Pranamaya; enjoying Pranamaya, Jnanavan becomes Kriyavan using karma Indriyas.
- Hands, legs - Becomes doer
- Using speech - Become speaker



- Jnana Kriyavan Bavati = becomes knower

f) Aham iti Ajasram :

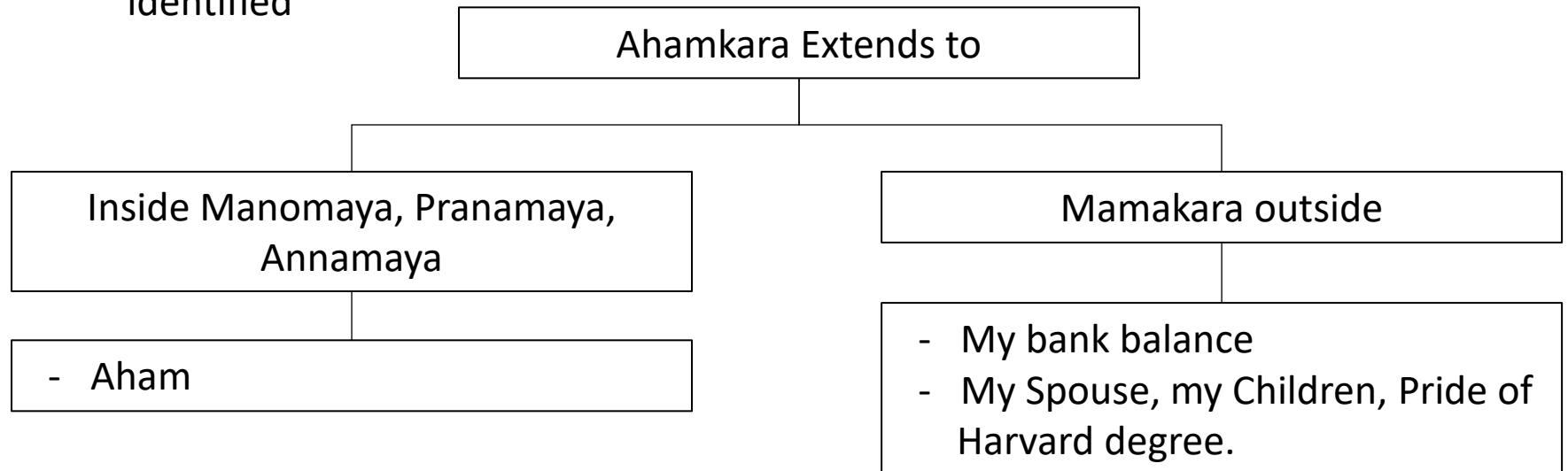
- it is not confined to buddhi only but goes to Manomaya - instrument, Pranamayaha, Annamaya, continuously, constantly - As I am.
- Vijnanamaya alone identifies with Manomaya, Pranamaya, Annamaya koshas.

g) Deha indriyarthishu :

- With mind, prana, anna

h) Abhimanyate Brisham :

- Identifies intensely, passionately with mind, Body, world
- Pamper body, mind beauty parlours thriving
- Body - 60 years... I am 60, Going to celebrate, natural
- Aham iti Ajasram Brisham - it is I - I - Constantly Vigyanamaya Chants = Ahamkara identified



- It should not cause Samsara, worrying, then called Attachment.
- Take care as Duty, Available for them, then love

Ajnani :

- Love = Attachment
- We Mistake love for attachment (Jnani Alone has love)
- Ahamkara alone extends to Mamakara
- Aham iti Ajararasam Deha Indriya - Adhi Abhimanyate Brisham...
- Important Verse 'Ego - I born'
- Verse 52 - 2nd Line - Samsara Karanam, Ahamkara Jiva = Cause of Samsara
- Samsara Karanam is elaborated in Verse 53, 54, 55

What is proof - Aham is Samsara Karanam?

Anvaya	Vyathireka
<ul style="list-style-type: none"> - Waking - Ahamkara is there - Samsara Active 	<ul style="list-style-type: none"> - In Sleep, Ahamkara dormant condition - Blissful, one with Atma

Verse 54 :

अनादिकालोऽयमहंस्वभावो
जीवः समस्तव्यवहारबोधा ।
करोति कर्माण्यपि पूर्ववासनः
पुण्यान्यपुण्यानि च तत्फलानि ॥ 186 ॥

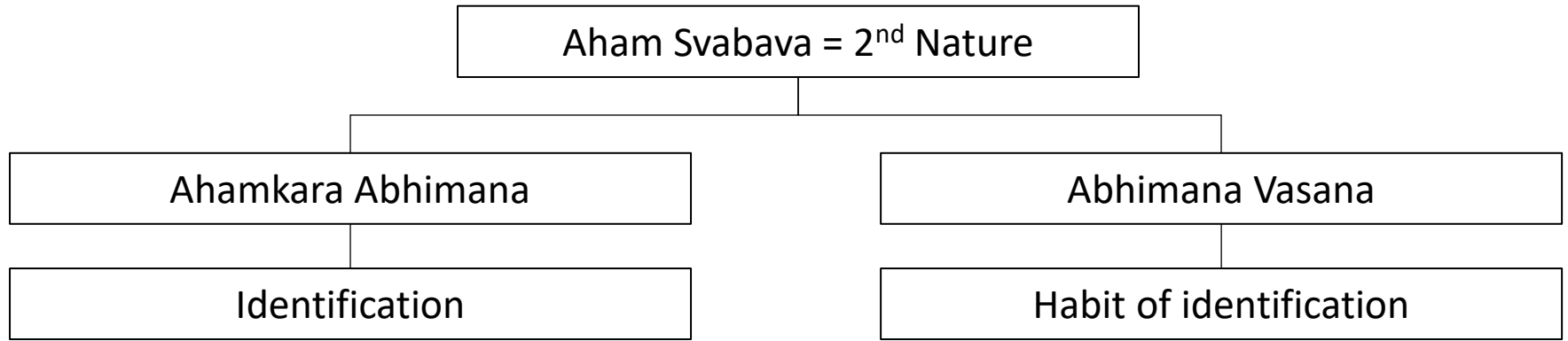
*anādikālo'yamahanisvabhāvo
jīvaḥ samastavyavahārabodhā |
karoti karmāṇyapi pūrvavāsanah
puṇyānyapuṇyāni ca tatphalāni || 186||*

It is without beginning, is of the nature of the ego and is called the 'Jiva', which carries out the entire range of activities on the relative plane. It performs good and evil actions according to its previous Vasanas and experiences their results. It comes and goes, up and down, taking birth in various bodies. The waking, dream and other states and the experiences of Joy and sorrow, belong to this intellectual sheath. [Verse 186]

- Removal of Ahamkara Vasana is tough project.
- Sravanam and Mananam gives intellectual knowledge, no benefit.
- Vasana has to be weakened by long Nididhyasanam
- Our identification with family strong.
- Worry comes because of Aham, Mama Vasana
- Study of Vedanta has to be followed by long Nididhyasanam - Vedantic meditation, which alone will weaken the Vasana.

a) Aham Ayam Svabavaha :

- I thought and I - Vasana.



- Removal of Ahamkara Vasana is tough project.
- Sravanam and Mananam gives intellectual knowledge, no benefit.
- Vasana has to be weakened by long Nididhyasanam
- Our identification with family strong.
- Worry comes because of Aham, Mama Vasana
- Study of Vedanta has to be followed by long Nididhyasanam - Vedantic meditation, which alone will weaken the Vasana.
- Weakening makes us change reaction, into response.

What to so what?

- Everything governed by karma, Natural pains from Anatma will come.
- Short Nididhyasanam - So what in 6 months
- In case of Jnani, as and when worry arises, he can distinguish with Sakshi bhava, Anatma going through tough Prarabda
- Through Ahamkara, I will do what best I can
- It maybe solved, reduced, may not get solved.

- Knowledge does not solve emotional problem instantaneously.
- Reduce gross emotional problems first through karma yoga, Ishvara Arpana Bhava, Prasada Bhava

b) Anaadikala :

- When did ahamkara arise?
- Anaadi born out of self ignorance, beginningless
- During sleep and Pralayam, ahamkara does not get destroyed, goes to dormant condition.
- I wake up, ahamkara wakes up
- Ahamkara perishes only during Videha Mukti
- During Jivan Mukti, Jnani will have ahamkara
- Jnani's ahamkara will reduce its capacity to generate emotional samsara.

Example :

- Roasted seed can't germinate even if you Plant it.
- Jnanis Ahamkara roasted in fire of Jnanam,
- Jnani also has Non-binding Ahamkara, goes during Videha Mukti
- Jeevan Mukti (No Binding Ahamkara)
- Jnani's Ahamkara merges with Samashti ahamkara of Ishvara, individuality goes away
- Aham Svabava = Jiva.

c) Samasta Vyavahara Vodha :

- Vat - Vahati - Vodha = to carry out
- Karoti - iti Karta
- Sahati = Sodha
- Jiva becomes carrier of all transactions with the world with the help of Mano, Prana, Annamaya
- Vigyanamaya = Karta Atma
- Manomaya and Pranamaya = Karanam
- Annamaya = Karya Shariram
- What type of Vyavahara?

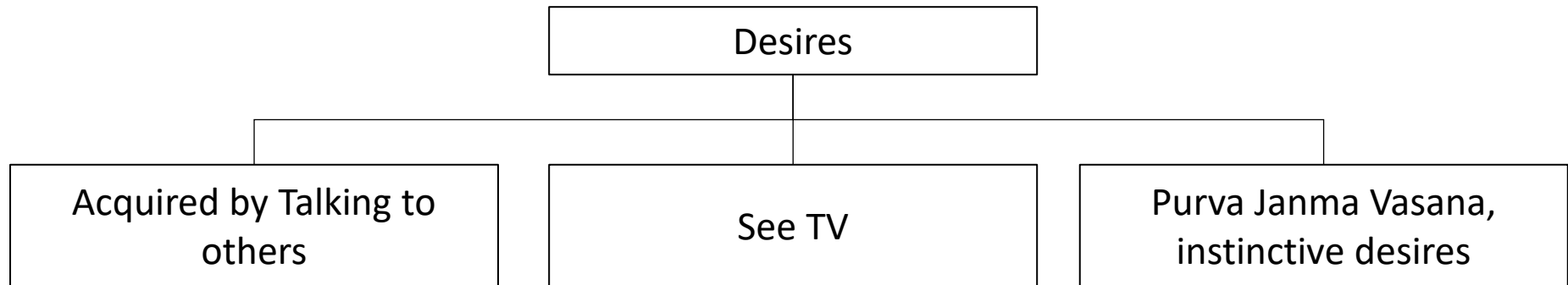
d) Karoti Karmani Api :

- Once I am Ahamkara, identified with Vigyanamaya Kosha
- In the locus of Ahamkara (False I) is Atma (Real I)
- Always mixed together
- Mere Ahamkara does not exist, Chidabasa is borrowed from intimate Atma.
- Ahamkara intertwined with Atma is Karta
- Now Mixed
- Satya Anrute Mithuni Kritya, is the waking person - Karoti, performs Karma.
- Moment I - identify with Karta, Bhogta, Pramata, I have a galore of desires.

- Want education, bachelor, post graduation, marriage at 35Years.
- Have endless desires to know
- Can never get Poornatvam from knowledge.

As Karta :

- Do many things, serve society
- Desire to do, know, learn, to enjoy
- Avidya leads to 3 fold Kama
- To fulfil Kama, do karma.



- Performs actions in this Janma
- Karta pedals Cycle of Samsara

e) :

Desire	Desire gets converted to greed
Righteous Actions	Do illegitimate actions

- Legitimate means of acquiring wealth takes time
- I am greedy, therefore violate dharma, Do Punyani - Papani karma, Dharmic and adharmic actions

Cycle :

- Avidya
- Kama
- Karma
- Karma Phalam
- Trajectory of samsara
- Karmas can't quiet, have to get converted to karma Phalam (Reaction)
- Every Papa karma is time bomb with Phalam.

Agami Phalani :

- Requires different body (Celestial, human, Animal)

f) Tat Karmaphalani :

- Karta becomes, Bokta later.

Verse 55 :

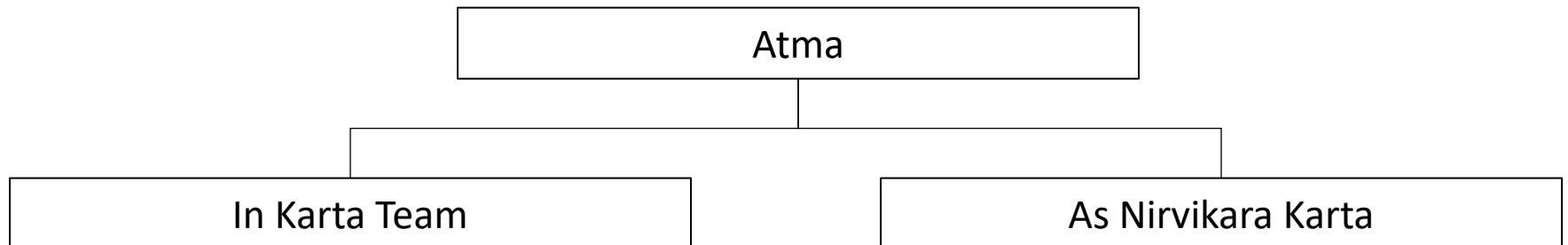
भुङ्क्ते विचित्रास्वपि योनिषु ब्रज-
न्नायाति निर्यात्यध ऊर्ध्वमेषः ।
अस्यैव विज्ञानमयस्य जाग्रत्-
स्वप्नाद्यवस्थाः सुखदुःखभोगः ॥ 187 ॥

*bhunkte vicitrāsvapi yoniṣu vraja-
nnāyāti niryātyadha ūrdhvameṣaḥ |
asyaiva vijñānamayasya jāgrat-
svapnādyavasthāḥ sukhaduḥkhabhogah || 187 ||*

It is without beginning, is of the nature of the ego and is called the 'Jiva', which carries out the entire range of activities on the relative plane. It performs good and evil actions according to its previous Vasanas and experiences their results. It comes and goes, up and down, taking birth in various bodies. The waking, dream and other states and the experiences of Joy and sorrow, belong to this intellectual sheath. [Verse 187]

- a) Tat Phalani Bunkte
- b) Esha Atma Sakshi Mishrita - Ahamkara Karta.

Ahamkara	Atma
Active Savikara karta	Also Karta, Passive Karta, In association with Ahamkara



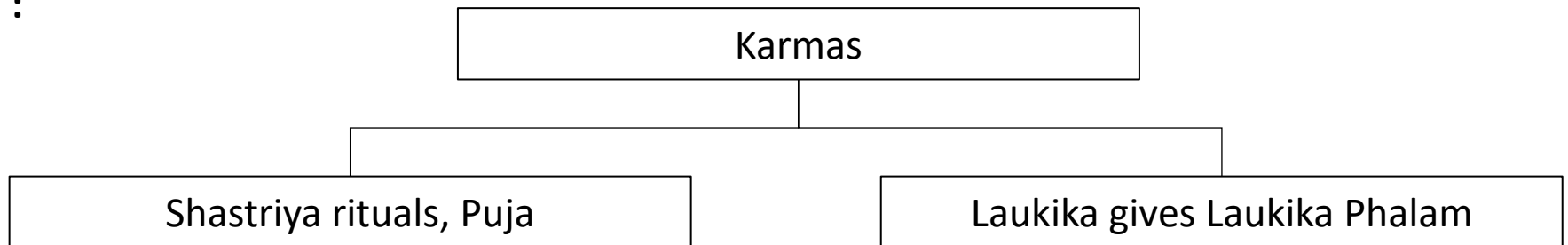
Up :

- Chakshu Ya Pashyam Ya Srunomyaya Karmaha...
- Focusing here on Savikara Karta
- Pays on his own - Result given by Ishvara
- Inbuilt in Maya

Example :

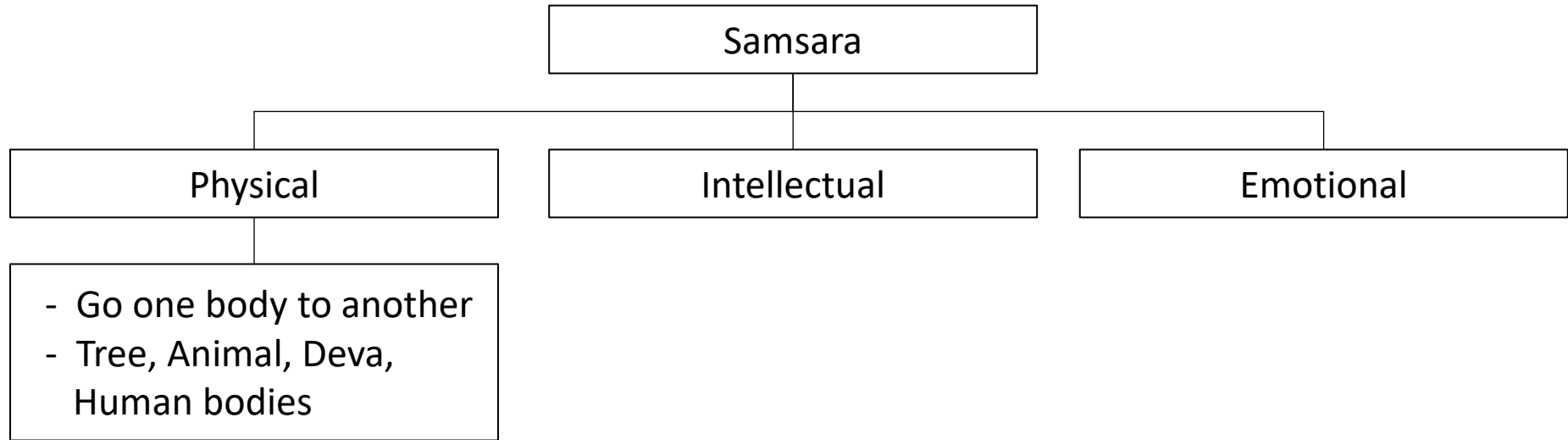
- Mosquito bites and dies
- Infinite Jivas are there
- In the Maya, law is inbuilt, like digestion happens without our thinking.
- In Cosmos Karma Phala is inbuilt
- Eshaha Tat Phalani Bunkte
- How does he experience?

c) :



- Do Annadaanam, receiver's stomach full
- There is joy for me, feel good factor, Drishta Phalam, Laukika result - Joy - Satisfaction (Atma Trupti)

- When I do with sraddha, as punya karma, becomes Punya Phalam - Don't see
- Punyam gets converted into Phalam, Sukham later, favourable experiences
- Some in birth itself or later because Punyam is invisible
- For some of the punya Phalam, we have to take other types of bodies

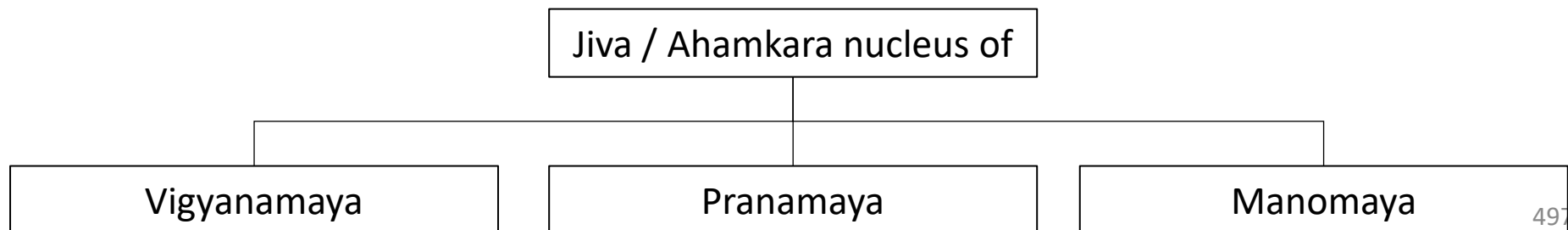


- Extraordinary species, invisible

d) Vichitradhi Yonishu Vrajan :

- Refers to Anna Maya Kosha

e) Who travels?



- Leaves old Annamaya and get new Annamaya yoni
- Animals have biological pain, fear, can't fight, no free will
- Bhagawan not cruel
- Manusmriti - Mamsaha = meat Mamsaha vakshayati...
- Now I eat cow meat, that cow will eat me later
- Table - Chair reversed, Vichitrasu Yonishu go to higher world of celestials, enjoyment.

e) Esha ahamkara Adaha Ayati :

- Comes to lower fields of experiences

f) Urdhvam Esah Ayati :

- Go to higher Lokas, not physical w.r.t. earth
- Qualitatively superior or inferior body and environment
- Quantitatively go up or down.
- Urdvam Niriyati... Samyak Sarathi Sara = To go
- Intensely he travels from one body to another = Samsara.

Lecture 24

Revision :

- Panchakosha Viveka topic from Verse 45
- Shankara identifying and defining each Kosha and its role in each ones life
- Annamaya, Pranamaya, Manomaya over
- Vigyanamaya now most important amongst 5 Koshas
- It is Jiva, Karta, Bokta, it alone has the freewill
- It decides course of life
- Elaborately dealt with - Verse 52 to 56 - Verses 5

Revision - Verse 55 :

भुङ्क्ते विचित्रास्वपि योनिषु ब्रज-
न्नायाति निर्यात्यध ऊर्ध्वमेषः ।
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- Jiva becomes Karta with Vigyanamaya Kosha
- It performs both Shastriya (Scriptural) and Laukika (worldly) activities
- Because of Raaga - Dvesha - Kama - Krodha, some activities follow Dharma, some violate Dharma.
- Acquire Punyam and Papam in the process
- Punyam and Papam are invisible result of Good and Bad actions
- These Punyam and Papam later gets converted to Sukham and Dukham.
- Some of Punya Papams - Agami, fructify in this Janma or in next Janma also
- Whoever performs karma, that person has to experience the result also
- Somebody else's karma can't be experienced by me
- Proxy karma - Priest does karma on behalf of Yajamana, exception
- Parents karma does not affect their children
- Yaha Karta Bhavati, Saha Bhokta Bhavati...
- Result of present karma, experience through this body or future body
- Punyam and Papam responsible for Punar Janma, therefore

a) Vichitrasu Yonishu vrajam :

- Yoni = body Entering different Annamaya koshas

b) Bhunkte Api :

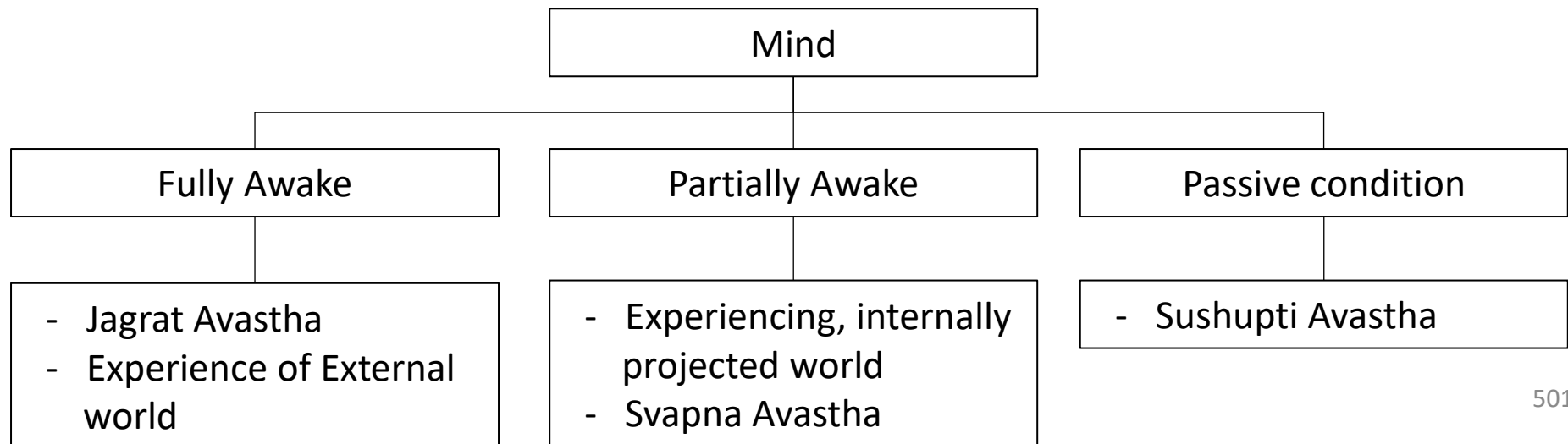
- Same Jivatma, ahamkara, enjoys, experiences the karma Phalam also.

c) Ayati Niriyati Urdavam Eshaha :

- This Vijnanamaya kosha, Jiva, Karta, ahamkara
- Adhaha - Ayati comes down
- Urdhvam - Niriyati - Goes up to higher Lokas when Punyam fructifies
- Vigyanamaya can do anything only with help of other koshas
- Carpenter does work only with his tools
- Vigyanamaya requires help of Manomaya , and Annamaya
- Vigyanamaya = Karta with other 3 Koshaas - instruments, tools

d) Asya Vigyana Manasya Eva Jagrat Svapna Adhi Avastha :

- There is clear Distinction between 3 Sharirams, 5 Koshas, 3 Avasthas and Atma.
- 3 States of experience belongs to only Vigyana Maya kosha through Manomaya kosha.



- Through all 3 states, Jiva experiences pleasures and pains according to the law of karma
- Often Jiva helpless
- w.r.t. Agami, I have a choice
- w.r.t. Prarabda, no choice, because it has already started fructifying.
- I have Prayaschitta, remedial karmas...
- Prabhala Prarabdam powerful, have to experience
- Therefore Moksha becomes relevant.
- Definition and role of Vigyanamaya over

- Ahamkara is not real I
- It is a uniform, policeman, lawyer, doctor
- Originally I am Paramatma
- To function as a Jiva, father, mother, son... I put on dress of Ahamkara, waking up from Nidra - Sushupti.
- During sleep, we are one with our own nature.

Chandogyo Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं
मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम
सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति
तस्मादेनं स्वपितीत्याचक्षते स्वंह्यपीतो भवति ॥ ६.८.१ ॥

uddālako hāruṇiḥ śvetaketuṃ putramuvāca svapnāntaṃ
me somya vijānīhīti yatraitatpuruṣaḥ svapiti nāma satā
somya tadā sampanno bhavati svamapīto bhavati
tasmādenaṃ svapitītyācakṣate svaṃhyapīto bhavati || 6.8.1 ||

Uddālaka Āruṇi said to his son Śvetaketu: ‘O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, “He is sleeping.” He is then in his Self’. [6 - 8 - 1]

- I am merged into Paramatma in sleep
- May you know, every role is a costume, it is not the real you.
- This knowledge makes a big difference

5th Capsule of Vedanta - important :

- By forgetting my real nature, I convert life into a burden
- By remembering my real nature, I convert life into a blessing.

Who am I?

- I am not Ahamkara.

a) Ayam :

- Ahamkara, Vigyanamaya kosha.

b) Na Paratma Syat :

- It is not Para - Atma, Real self

c) Ataha :

- Because of following group of reasons

d) Vikaritvat :

- Vigyanamaya is Karta, Bokta
- Do several actions, transformation, modification takes place.
- We become tired in evening
- Vikaritvat, transformation is taking Place at Physical, mental level
- Atma is Nirvikaraha

Savikara	Nirvikara
<ul style="list-style-type: none">- Ahamkara- Totally opposite	<ul style="list-style-type: none">- Atma

Jadam, inert by itself	Atma
<ul style="list-style-type: none">- Ahamkara- Vigyanamaya born out of Sattva Guna of 5 Subtle elements- Now it appears sentient because of Borrowed Consciousness- Bimba Rupa, because of Chidabasa, it is Sentient	<ul style="list-style-type: none">- Chetanam

- Tamaha Prakashavat Viruddha Svabavaha...

d) Parichinna Hetutatvat :

- Chidabasa is limited, confined to physical body

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |
ānandaṁ brahmaṇo vidvān | na bibheti kadācaneti
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self.
[2 - 4 - 1]

- It is of the Size of the body only.
- It is able to quit and travel
- Original consciousness, all pervading, can't travel, it is Unlimited

Vigyanamaya	Original Atma
Limited	Limitless

- Can't be one and the Same

e) Drishyatvat :

- Vigyanamaya Kosha is object of my experience.

- Sakshi Basyam, Sakshi Pratyaksham.
- I lend Chidabasa to Vigyanamaya and then Vigyanamaya becomes bright.

Example :

- Moon becomes bright, illumined by sun with Chidabasa, Vigyanamaya becomes known by me, objectified by me.
- I know all knowledge which arise in me
- What knowledge I don't have, I know.
- Knowledge, ignorance, confusion is an object
- All conditions belong to Vigyanamaya kosha, it is Drishyam
- I - the original Atma is Drk, never objectifiable
- Drishyatvat

Conclusion :

- I am not Para Atma
- Therefore Vigyanamaya is not the original self

f) Vyabhicharitvat :

- Deviating, irregular existence, subject to arrival, departure not permanently available for me.

Ahamkara “I” Notion :

- Available in Jagrat and Swapna
- In Sushupti, I - Notion drops
- I can't say - I am sleep
- Not destroyed and gone
- It is resolved, as good as Non-existent, not available

Vyabhichar :

- I - Original consciousness am Avyabhichara Svarupa
- In absence of ahamkara, I experience in Sushupti because of the consciousness
- After waking, I say, I did not know anything, Even I was absent.
- Naham Asmiti - Indra tells in Chandogyo Upanishad :

तद्यत्रैतत्सुप्तः समस्तः सम्प्रसन्नः
स्वप्नं न विजानात्येष आत्मेति
होवाचैतदमृतमभयमेतद्ब्रह्मेति
स ह शान्तहृदयः प्रवव्राज स हाप्राप्यैव
देवानेतद्भयं ददर्श नाह खल्वयमेवं
सम्प्रत्यात्मानं जानात्ययमहमस्मीति नो
एवेमानि भूतानि विनाशमेवापीतो भवति
नाहमत्र भोग्यं पश्यामीति ॥ ८.११.१ ॥

tadyatra itatsuptaḥ samastaḥ samprasannaḥ
svapnaṁ na vijānātyeṣa ātmeti
hovāca itadamṛtamabhaya metadbrahmeti
sa ha śānta hrdayaḥ pravavrāja sa hāprāpyaiva
devānetadbhayaṁ dadarśa nāha khalvayamevaṁ
sampratyātmānaṁ jānātyayama hamasmīti no
evemāni bhūtāni vināśamevāpīto bhavati
nāhamatra bhogyam paśyāmīti || 8.11.1 ||

Prajāpati said: ‘When the self is sleeping, with all its organs inactive, it is free from worry and has no dreams. This is what the Self is like [i.e., it is spotless]. It is immortal and fearless. It is Brahman.’ Indra left happy in mind. But even before he got back to the gods, he was troubled by a doubt: ‘When the self is in deep sleep, it is not able to recognize itself as “I am so-and-so,” as it does when it is awake. Not only that, it does not even recognize beings around it. It is as if the self has been obliterated. I don’t see that anything good will come from this’. [8 - 11 - 1]

- Sushupti, I can’t accept as real me because at that time, I Ahamkara, individuality am not there.
- That absence, the real I consciousness illumines, therefore, Vigyanamaya is Vyabhichara Svarupam, mediating, Atma is Avyabhichara Svarupam.

Atma	Vigyanamaya
<ul style="list-style-type: none"> - Non-deviant - Not equal 	<ul style="list-style-type: none"> - Deviant

g) Anitya :

- Ahamkara, Vigyanamaya, Sukshma Shariram is available during current Srishti.
- During every Pralayam, Sukshma Shariram including Vigyana Maya ends.
- Origination of mind in Shastra explained.

Kaivalyo Upanishad :

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।

खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manaḥ sarvendriyāṇi ca ।

kham vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī ॥ 15॥

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all.

- They are all born, will have to die
- Vigyanamaya is Anitya
- During Moksha, it permanently dies, Atma = Nitya.

Anityaha, katham Nityaha Bavati?

- Anitya Vigyanamaya Nityaha Na Ishyate
- Impermanent Vigyanamaya can't be considered Permanent Atma.

h) Na Nityatu Nitya Ishyate :

- Therefore - Neti - Neti divesting, Pushing out.
- Atma Vigyanamaya Viveka over, 4 Over
- Sukshma Shariram = Prano, Mano, Vigyanamaya - Put together negated
- Negated Sthula, Sukshma Shariram
- Now entering Karana Shariram, Ananda Maya Kosha, Subtle topic
- Requires intellectual application

Verses :

- Verse 57, 58, 59 - Definition to function, Verse 59 - Negation.

Verses 56 :

अतो नायं परात्मा स्याद्विज्ञानमयशब्दभाक् ।

विकारित्वाज्जडत्वाच्च परिच्छिन्नत्वहेतुतः ।

दृश्यत्वाद्यभिचारित्वान्नानित्यो नित्य इष्यते ॥ 206 ॥

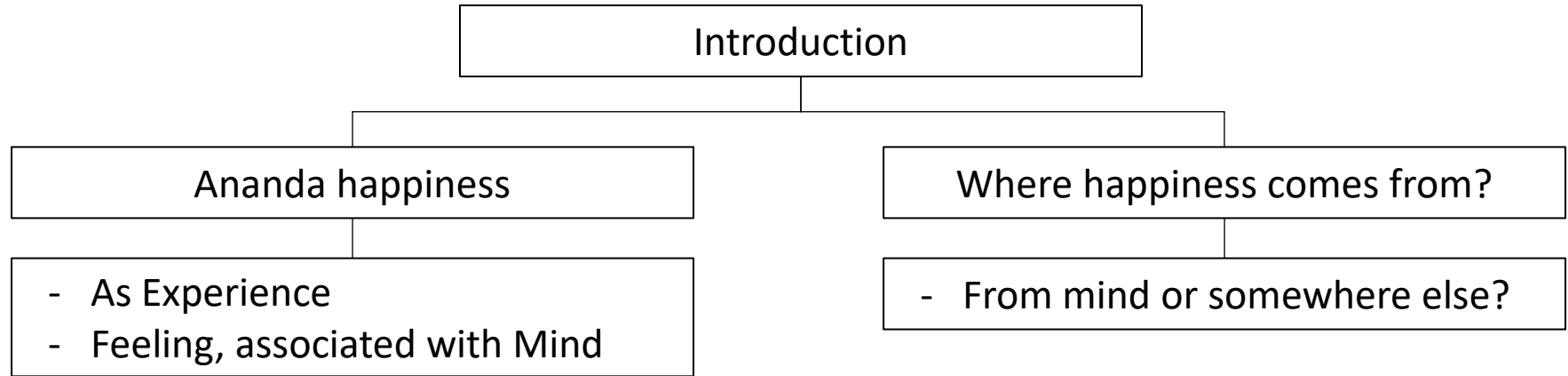
ato nāyaṁ parātmā syādvijñānamayaśabdabhāk |

vikāritvājjaḍatvācca paricchinnavahetutaḥ |

drśyatvādvābhicāritvānnānityo nitya iṣyate || 206 ||

For the following reasons, the intellectual Sheath which we have so far spoken of, cannot be the supreme self. It is subject to change, it is inert and insentient, it is limited, it is an object of the senses and it is not constant. A mortal, perishable thing, indeed, cannot be said to be the immortal, imperishable Atman. [Verse 206]

- Nature and function of Anandamaya.



- Mind becomes happy or unhappy

Analyse mind's happiness :

- Normally we attribute sense objects as source of happiness
- Contact liked objects - ice cream, nice music, Picture, food, I get happiness.

- External object, people, events - Anatma is considered as source of joy
- For entertainment and happiness - People watch 1000 Channels in cable or youtube.
- I Consider they give me joy
- Anatma = Source of joy = Universal conclusion

Vedanta's Revelation :

- Difficult to understand, accept, assimilate
- Like consciousness, deal with happiness

Vedanta :

- There is only one source of happiness in the entire creation = Brahma = Atma = eternal all pervading.
- Happiness is nature of Atma along with existence and consciousness
- Anatma appears to be source of happiness, because of our wrong analysis.
- Anatma does not have an iota of happiness

Chandogyo Upanishad :

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव
सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं
भगवो विजिज्ञास इति ॥ ७.२३.१ ॥
॥ इति त्रयोविंशः खण्डः ॥

yo vai bhūmā tatsukhaṃ nālpe sukhamasti bhūmaiva
sukhaṃ bhūmā tveva vijijñāsītavya iti bhūmānaṃ
bhagavo vijijñāsa iti || 7.23.1 ||
|| iti trayaviṃśaḥ khaṇḍaḥ ||

Sanatkumāra said: 'That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.' Nārada replied, 'Sir, I want to clearly understand the infinite'. [7 - 23 - 1]

- Bhuma vidya - Narada - Disciple Sanatkumara - Guru
- Yo Vai Bhuma, Tat Sukham...
- Bhuma = infinite reality, Brahma, Atma alone is Sukham
- Atma does not possess happiness

Atma itself is happiness :

- Atma not happy, possessing happiness
- Anatma, Na Alpe Sukham Asti...
- Any Anatma - Time - Space - Bound finite object has no Sukham
- Sanatkumara defines Atma

Chandogyo Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स
भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति
तदल्पं यो वै भूमा तदमृतमथ यदल्पं
तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे
महिम्नि यदि वा न महिम्नीति ॥ ७.२४.१ ॥

yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa
bhūmātha yatrānyatpaśyatyanycchṛṇotyanyadvijānāti
tadalpaṃ yo vai bhūmā tadamṛtamatha yadalpaṃ
tanmartyaṃ sa bhagavaḥ kasminpratiṣṭhita iti sve
mahimni yadi vā na mahimnīti || 7.24.1 ||

Sanatkumāra said: 'Bhūmā [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.' Nārada asked, 'Sir, what does bhūmā rest on?' Sanatkumāra replied, 'It rests on its own power—or not even on that power [i.e., it depends on nothing else]'. [7 - 24 - 1]

- That which is divisionless, All-pervading Atma, that alone is nature of Sukham.
- Yat Tad Anyat Pashyati, Srunoti, Vijanati, Tad Alpam...
- Divided entity, finite object Other than me the subject, Bhuma, everything else is Dukham.
- No sense object can give happiness
- Mind, body, world, limited, does not contain happiness

When mind becomes happy, happiness comes from Atma :

- Previously we said, mind borrows consciousness from Atma throughout waking.
- Now, mind borrows happiness from Atma, now and then on different occasion.

Therefore 5 features of consciousness, Vedanta adds for happiness also 5 features :

- i) Happiness no part, property, product of any sense object including mind, Anatma.
- ii) Happiness is independently existing spiritual principle
 - Happiness pervades mind during conducive occasion, it get reflected in the mind
- iii) Happiness is all Pervading
- iv) Happiness continues to exists in Non-experiential form, when reflecting medium is gone.
 - Original happiness continues to exist in the form of Consciousness, happiness or Poornatvam
- v) Pure Original Bimba Ananda, Happiness, is not available for transaction, it is not experiential happiness.
 - Can't contact and experience it, Mind in conducive condition, reflects happiness.

How I get happiness from Sense objects, People, contacts?

- External object does not give happiness to the mind
- External sense object is responsible for Making mind calm, contented because that Particular object happens to be liked by me.

Example :

- Because of Raaga or Kama, likeness or attachment to Karnatic music, that is capable of calming, quietening the mind
- Rajasic mind becomes calm - sattvic mind
- Upto this is role of sense object, it can't give happiness
- Music does not give happiness to all
- It calms my mind because I have a Raaga or Kama for that.
- In Non-Rajasik, calm, undisturbed mind, Atma Ananda gets reflected
- I am experiencing my own Bimba Ananda in the mind, which has become a mirror.
- Just as in front of a mirror, I experience my face.
- We experience reflected face, not original face
- Bimba Ananda gets reflected in mirror like mind
- Pratibimba Ananda is formed
- I Experience Pratibimba Ananda
- All experiential pleasures are reflected ones
- I don't experience original face.

- I can never experience Bimba Ananda because Bimba Ananda is never experienced, it is ever the experiencer, Consciousness, Bimba Ananda principle.
- Not knowing this fact, we commit a blunder
- I Contacted the object, got happiness, before, no happiness
- Therefore object is cause of happiness

Example :

a) Mirror has produced my face

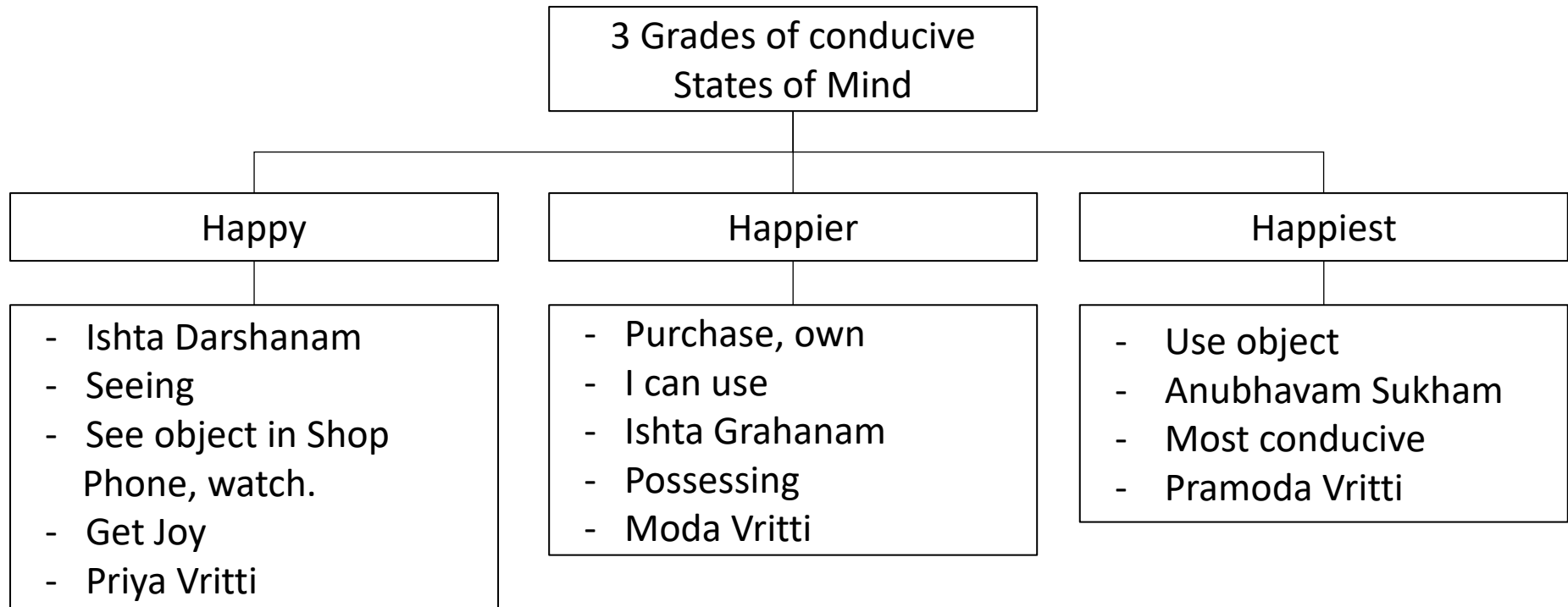
b) Dog biting dry bone, has no blood before

- Dog bites bone, gets injured, blood comes
- Dog thinks blood is from bone
- Anvaya - Vyatireka logic

Vyatireka - Before Biting	Anvaya - After Biting
No Blood	Blood came

- Bone Source of blood
- Bites harder, more blood comes
- Similarly, wrong conclusions made - Worst blunder of life
- We are the only source of life
- Ignored the only source of happiness, which is myself
- Run all over the world.

- Get temporary reflection and get disappointed
- All our struggles because of fundamental mistake, ignorance
- Param Purushartha, Ananda, we are searching, ignoring the fact that we are Nitya Ananda Svarupa.
- Here not Atma - Nitya Ananda, but Pratibimba Ananda in conducive mental state.
- Experiential happiness has gradation.



- In 3 Vrittis, Atma Ananda gets reflected
- Repeatedly hear and think
- Finer technical Point.

What is that conducive state of mind?

- It is resolved state of mind
- Only when mind is resolved, in that state only reflection of Ananda comes
- Ignorant mind continuously produces unhappiness
- Constantly thinking of work to be finished, stressed, anxious, insecure.
- Ignorant mind continuously produces Dukham, is conclusion of Vedanta.

Minds condition - Anxiety to panic - Amrita Bindu Upanishad :

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम् ॥ २ ॥

*mana eva manuṣyāṇāṃ kāraṇaṃ bandhamokṣayoḥ,
bandhāya viṣayāsaktaṃ muktaṃ nirviṣayaṃ smṛtam. (2)*

Mind alone is the cause of bondage and freedom for human beings. Mind attached to sense objects is (the cause of) bondage and devoid of desire for objects is considered free. [Verse 2]

- As long as active mind is there with Rajo Guna, there is no Ananda possible.
- When we become happy, mind is getting resolved.
- Ignorant mind has to go away.

Mind goes in 2 Ways

By Resolving temporarily into Karana Shariram

- Mind belongs to Sukshma Shariram
- Sukshma Shariram born out of Karana Shariram
- Ignorant mind resolves into Karana Shariram, then happiness
- Resolution, Cheaper
- Conducive condition, everything fine, close eyes, Mind turns inwards and resolves

Ignorant mind should become wise mind

- Wise mind gives happiness wherever it goes

- There are some people who give happiness wherever they go.
- There are some people who give happiness when they go.
- Ignorant mind gives happiness when ever it goes, it resolves
- Conducive mind = Resolved mind
- Finer observation, Ananda is reflected, not in the mind, but in Karana Shariram.

- Karana Shariram is the reflecting medium for Bimba Ananda, is the ultimate conclusion of Vedanta.
- Priya, Moda, Promoda are treated as Vrittis of Karana Shariram, Vrittis of resolved mind of various degrees of resolution.

Vedanta :

- Priya, Moda, Pramoda are vrittis belonging to Karana Shariram.
- Therefore Karana Shariram is called Ananda Maya Kosha because it is capable of reflecting Ananda.

Sukshma Shariram	Karana Shariram
- Reflects only Consciousness	- Reflects Ananda - When happy, eyes open, don't see anything or we close our eyes

Example :

- Kedarnath, Aarthi, people closes eyes, walked 1000's of Miles.
- I have fulfillment in me
- Anandamaya Vrittis not turned outward but turned inward.
- Antarmukha Vritti = Ananda vritti
- Even when sense organs are open, they are not functioning.
- This Karana Shariram with Priya, Moda, Pramoda vrittis reflect Ananda is Anandamaya Kosha.

Verse 57 :

आनन्दप्रतिबिम्बचुम्बिततनुर्वृत्तिस्तमोजृम्भिता
स्यादानन्दमयः प्रियादिगुणकः स्वेष्टार्थलाभोदयः ।
पुण्यस्यानुभवे विभाति कृतिनामानन्दरूपः स्वयं
सर्वो नन्दति यत्र साधु तनुभृन्मात्रः प्रयत्नं विना ॥ 207 ॥

*ānandapratibimbacumbitatanurvṛttistamojṛmbhitā
syādānandamayah priyādiguṇakah sveṣṭārthalābhodayah |
puṇyasyānubhave vibhāti kṛtināmānandarūpaḥ svayaṁ
sarvo nandati yatra sādhu tanubhṛnmātrah prayatnam vinā || 207 ||*

The Anandamaya Kosha (Bliss sheath) is that modification of nascence which is kissed by a reflection of the Atman, which is bliss absolute. Pleasure and so on, are its attributes and it springs into expression when an object agreeable to it presents itself. The fortunate feel it spontaneously when the fruits of their good actions manifest. Every being, without the least effort, derives great Joy from it. [Verse 207]

- Verse 57 to 59 - 3 Verses Anandamaya Kosha
- Background information required

Definition of Anandamaya Kosha :

a) Anandamaya Kosha :

- Consists of 3 Vrittis, Priya, Modah, Pramodah, Vritti = State or condition.

b) Tamoh Jrimbhita Vritti :

- Tamoguna - Janita, Janya, born out of.

- Born out of Karana Shariram
- Whenever we talk of Anandamaya kosha, we are talking about Karana Sharira Vritti.
- Concept in Advaita normally vritti is Mano - Buddhi vritti
- Here, avidya vritti, Karana Sharira Vritti, moola avidya
- Vritti when happy
- How Karana Sharira vritti is generated?

C) Sva Ishta Artha Labah Udayaha :

- 3 Vrittis rise when there is association of a person with any object, Person, situation of his liking or expectation.
- Because of present effort or Purva Janma Punyam, result of our action.
- Karana Sharira disposition generated by external condition, which is called Anandamaya.

What is speciality?

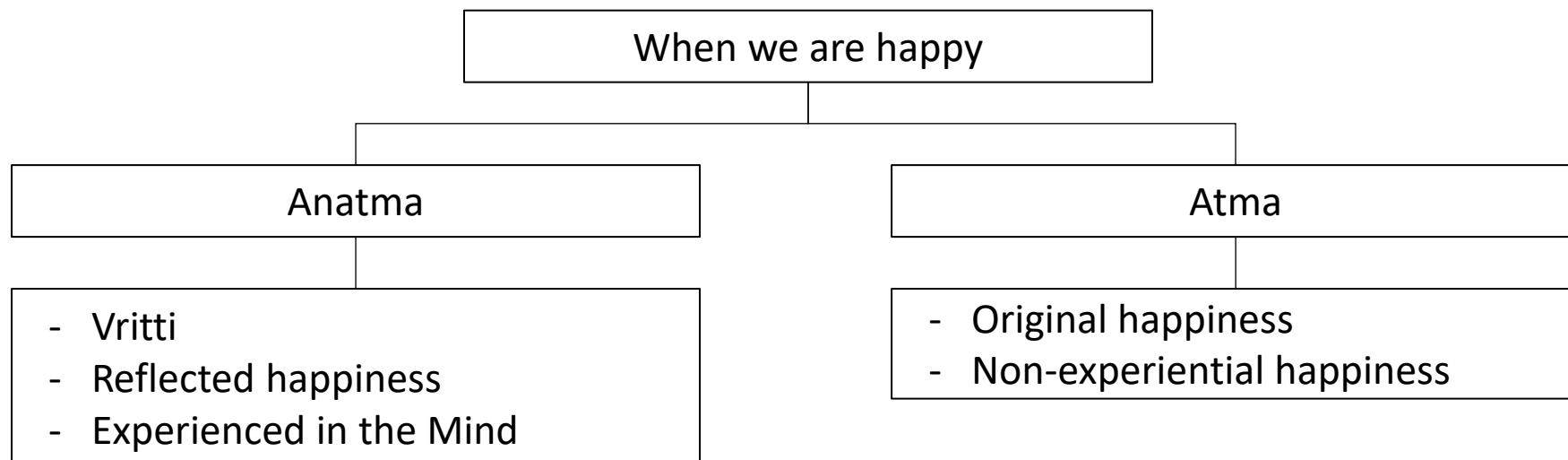
- It does not have happiness in itself
- Fineness of Kaarana vritti is superior to mind
- At the time of experience, there is mano vritti
- It is followed by Trupti - Contentment
- Mano vritti resolves and Karana vritti rises
- Experience is mano vritti, Consequent happiness is Karana Sharira vritti which is finer than Vishaya vritti, Ananda in rises Karana Sharira Vritti.

d) Ananda Pratibimba Chumbita Tanuh :

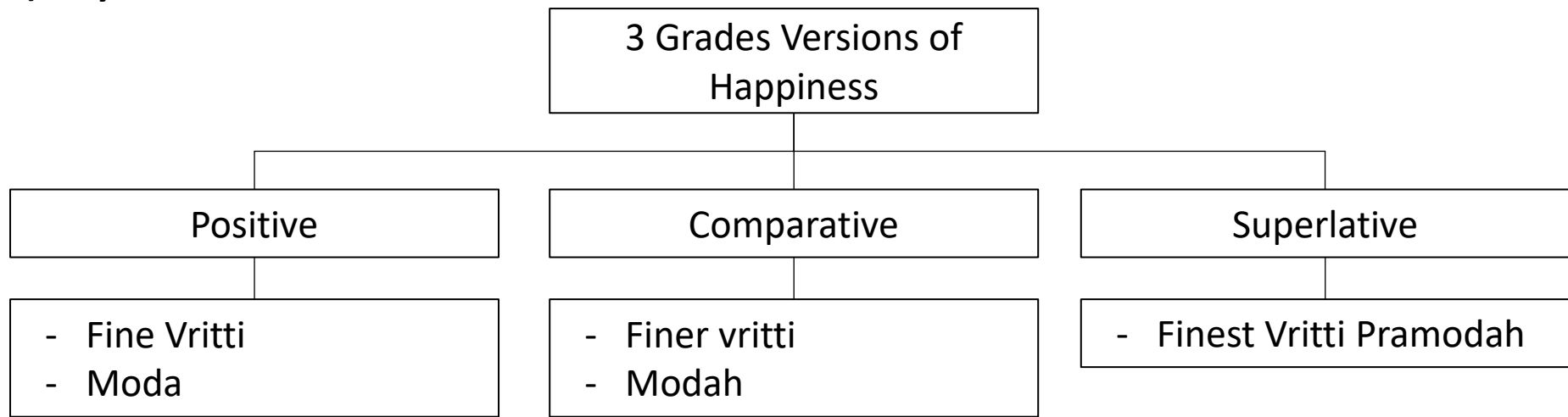
- Karana Vritti is of fine nature
- It is capable of getting associated with, kissed, joined with Ananda Pratibimba
- Ananda = original nature of Atma

Atma :

- Original Consciousness - Has original nature of consciousness
- Original Happiness - Has original nature of happiness
- Original Existence - Has original nature of existence
- Original happiness, consciousness, existence can't experience but is reflected in 3 Shariram / Mirrors.
- Priya, Moda, Pratibimba = Reflected Consciousness
- With reflected happiness, 3 Vrittis are kissed, contacted, joined.



e) Priya Adhi Gunakaha :



Taittiriya Upanishad :

तस्यैष एव शारीर आत्मा ।
यः पूर्वस्य तस्माद्वा एतस्माद्विज्ञानमयात् ।
अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।
आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा तदप्येष
श्लोको भवति ॥ २ ॥

tasyaiṣa eva śārīra ātmā |
yaḥ pūrvasya tasmādvā etasmādvijñānamayāt |
anyo'ntara ātmā'nandamayaḥ | tenaiṣa pūrṇaḥ
sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |
anvayaṃ puruṣavidhaḥ | tasya priyameva śiraḥ |
modo dakṣiṇaḥ pakṣaḥ | pramoda uttaraḥ pakṣaḥ |
ānanda ātmā | brahma pucchaṃ pratiṣṭhā tadapyeṣa
śloko bhavati || 2 ||

Of that, of the former, this one verily is the embodied self. Different from this self made up of intellect (Vijnanamaya) is another self within, formed of bliss (Anandamaya). By this, that is filled (By Anandamaya the Vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, Joy (Priya) is the right side, Rejoicing (Moda) is the left side, and bliss (Pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika Verse about it. [2 - 5 - 2]

- Atma = original Ananda
- In Priya, Modah, Pramodah - 3 fold reflections come
- Endowed with 3 versions of happiness, depending on degree of mind's resolution
- When mind is active, subject - Object duality is there
- In happiness, duality merges
- When mind resolves more and more, Karana Shariram becomes more dominant.
- I Enter the Advaita Avastha in which all the differences are dissolved.

Mandukya Upanishad :

- Priyati Gunataha Svetartha Alobadhaya, Ananda Mayaha Bhavati...

Anandamaya	All others
Subject	Subjective complement

When does it happen?

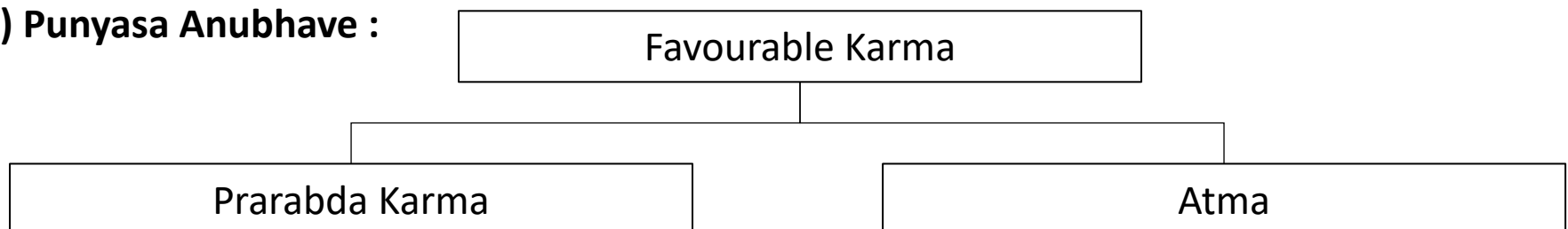
f) Kritinam :

- For blessed, fortunate ones

g) Vibhati :

- Anandamaya Kosha surfaces, Karana Shariram dominant, when Punyam, favorable Karma comes.

h) Punyasa Anubhave :



- Past Punyam fructifies in form of favourable condition which generates Priyadhi Vritti, which reflects my own Ananda Vibhati.

i) Ananda Rupa Svayam - Tatra :

- When Punyam fructifying, at that time

j) Tanu Brid Matra :

- Every Jiva(Matru), Animal tree, when rain falls, there is Joy for the embodied Jiva
- All living beings without effort, generate happiness
- Effort required to resolve the Mind and generate Priya, Moda, Vritti...
- Upto generation of Vritti, Punyam required.
- Ananda does not require Punyam because it is my nature, waiting to get reflected.

Example :

- Bring Mirror in front of me, don't need to requires my face - Don't say oh face, I request you to get reflected in the Mirror
- Reflection Automatic

k) Prayatnam Vina Tanubrd Matra :

- My Ananda automatically manifests, no effort required

l) Sadhu :

- Intensely deeply.

m) Svayam Ananda Butva :

- Becomes one with Anandamaya Kosha, other Koshas forgotten
- Experiencing Anandamaya Kosha means becoming one with it.

- Subject, object duality resolved
- Becomes one with reflected Happiness
- I am soaked in happiness

n) Svayam Butva Nandati :

- I Rejoice, enjoy that Ananda
- This is called Anandamaya Kosha
- Whenever I am happy, I am in Anandamaya Kosha, Jnani or Ajnani
- Both happy in Anandamaya Kosha

Ajnani	Jnani
- Attributes happiness to sense object	- Attributes happiness to self - My happiness because of my own happiness getting reflected in the Anandamaya Kosha

- Therefore, happiness causing object goes away, nice food or music, an Ajnani feels Bad - He has lost happiness
- Jnani understands, only mirror is taken away, I the Original happiness am always there.
- I can always change the Mirror

Essence of Verse :

- Whenever Jiva is happy, that Jiva is in Anandamaya Kosha.

Verse 58 :

आनन्दमयकोशस्य सुषुप्तौ स्फूर्तिरुत्कटा ।
स्वप्नजागरयोरीषदिष्टसंदर्शनादिना ॥ 208 ॥

ānandamayakośasya suṣuptau sphūrtirutkaṭā |
svapnajāgarayorīṣadiṣṭasandarśanādinā || 208 ||

The Anandamaya Kosha is fully manifest in the deep sleep state. While in the dream and waking states it is only partially manifest depending upon the sight of pleasing objects and so on. [Verse 208]

- How often does a Jiva experience Anandamaya Kosha and happiness?

a) Anandamaya Koshasya Sphurtiḥ :

- Sphurti manifestation, availability evidence, appearance of Anandamaya Kosha

b) Udgata :

- Is more dominant

c) Sushuptok :

- In deep Sleep state alone, mind is resolved for a length of time
- No duality, individuality, Raaga, Dvesha, Kama, Krodha

• In Sushupti, Ananda is there continuously in Advaitam, in a resolved condition.

- In Deep sleep, experience of Ananda is Udgata, predominant
- All Upanishads declare Sushupti as a happy State or neutral State.

- Tatra etat Sukham Bhavati

- Prasno / Chandogyo, Brihadaranyaka Upanishad / Say, in Sushupti Jiva is in Advaita Avastha, Mind is not there
- Therefore, there is Joy reflected in Karana Shariram.

- Atma Ananda reflected in Karana Shariram, world disappeared in Sushupti.
- Ananda is my own reflection in my own Karana Shariram
- Upanishads compare it to Moksha

Brihadaranyaka Upanishad :

- Svayam Jyoti Brahmanam, Sushupti = Moksha
- Tatra Pitha Apitha Bhavati, Maya Amata, Loka Aloka... At time of sleep, father is not father
- Fatherly, motherly worries are not there
- No duality, individuality, no worry, it is continuous happiness
- Sukham Aham Asvapsam, I happily slept.

Sushupti	Inference
- State of happiness Anubhava	- Everybody loves to go to Sushupti - Not State of unhappiness

- Monday have to go to Boss, complain about repetitive Job.
- Nobody complaints about going to Sleep.

- Today also I have to go to sleep.
- What to do? We look forward to go to sleep

Panchadasi :

- We take trouble to go to sleep, good bed, pillows, all in ideal condition
- Sushupti continuous Ananda Anubhava - We are in Anandamaya kosha continuously

d) Swapna Jagarayo :

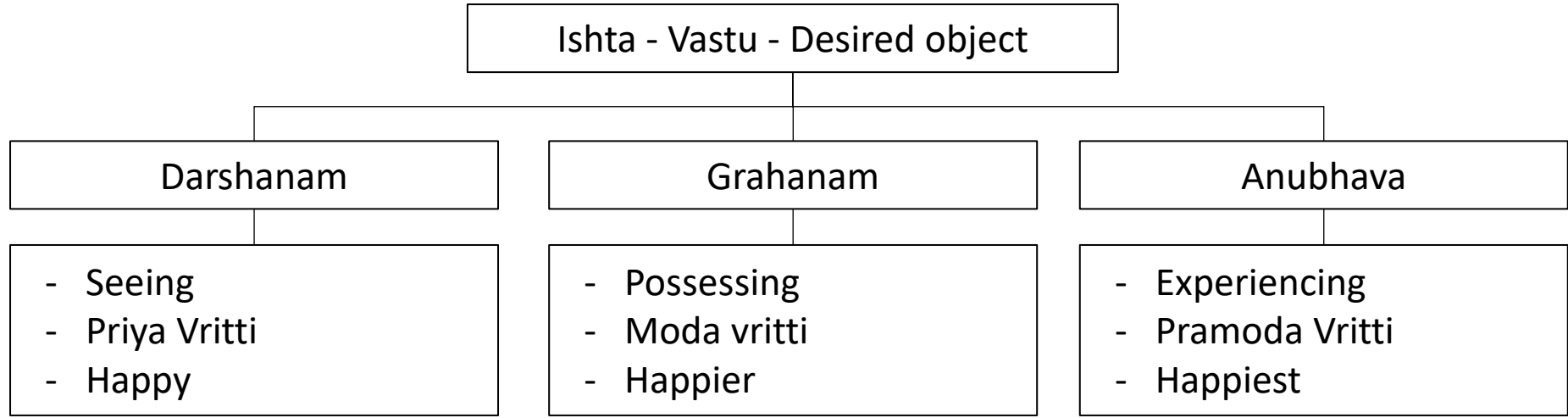
- During waking and dream also we go to Karana Shariram, Ananda Maya kosha

e) Ishadu :

- Briefly son got big business orders, next, worry comes
- Person uses straw, eyes see level of drink, joy coming down
- We can't comfortably, continuously enjoy happiness in waking or dream
- Go to Advaita Avastha briefly, suddenly Dvaitam comes
- Ishadu - limited in waking and dream state
- Connect to Anandamaya Koshaya Sphurti Bhavati
- Briefly, we do experience in waking, at time of happiness, we dip in Karana Shariram.
- When does it happen?

f) Ishta San Darshanadina :

- Because of seeing the liked Vastu.



- Adi means Grahanam and Anubhava.

Verse 59 :

नैवायमानन्दमयः परात्मा
 सोपाधिकत्वात्प्रकृतेर्विकारात् ।
 कार्यत्वहेतोः सुकृतक्रियाया
 विकारसंघातसमाहितत्वात् ॥ 209 ॥

*naivāyamānandamayah parātmā
 sopādhikatvātprakṛtervikārāt |
 kāryatvahetoḥ sukṛtakriyāyā
 vikārasaṅghātasamāhitatvāt || 209||*

Nor can the Anandamaya Kosha be the supreme self because it has attributes which are ever changing. It is a modification of Prakirti. It is created as the result of good Actions of the past and it lies embedded in the other sheaths which are in themselves all modifications.
 [Verse 209]

a) Ayam Anandaha Paramatma Neiva Bhavati :

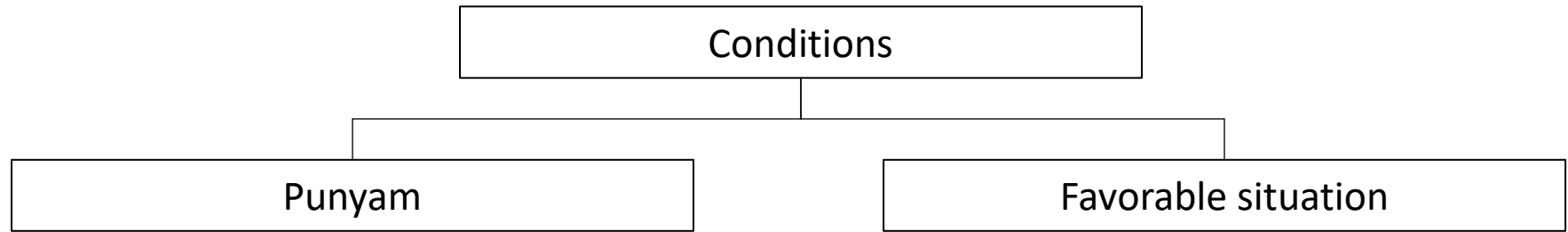
- This Ananda Maya kosha is Anatma only.

Our topic :

- Atma - Anatma Viveka, Experiential happiness belongs to Anatma.
- It is not para - Atma, not real Atma, real I, supreme self
- Why? Reasons :

b) Sophadikatvat :

- Conditional Ananda
- Anandamaya kosha is conditional and temporary, Subject to arrival and departure
- Because it is reflected



Gita - Chapter 5 :

ये हि संस्पर्शजा भोगाः
दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय
न तेषु रमते बुधः ॥ ५-२२ ॥

yē hi saṁsparśajā bhōgāḥ
duḥkhayōnaya ēva tē |
ādyantavantaḥ kauntēya
na tēṣu Rāmatē budhaḥ ||5-22||

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

- May you never get attached to experiential happiness
- Even if you are enjoying it, may you not get lost in it
- May you remember that it is subject to laws
- When conditions go away, they are cause of sorrow, there will be vacuum
- Anandamaya kosha is subject to fluctuation, hence not Atma, Nirathishaya Anandamaya kosha, Sophadikatvat, it is conditional.

c) Prakriter Vikarat :

- Anandamaya kosha is in the form of 3 Vrittis - Priya, Moda, Pramoda which is a product of Karana Shariram
- Karana Shariram is called Prakrti
- Karana Shariram, Maya, Avidya, Shakti, Prakrti (Name of Karana Prapancha and Shariram)
- Priya, Moda, Pramoda is product of inert Karana Shariram
- Atma neither product, or modification - Vikara.

d) Karyatva Hetoh Sukrta Kriyaha :

- Sukrata Kriyaha Karyatva Hetoh...
- Anandamaya kosha arrives because of previous punya karma
- It is Karyam, originates as a product. Explanation of Prakrter Vikara.

Experiential Ananda	Original Ananda
<ul style="list-style-type: none"> - Punya Phalam - Experiential Ananda, temporary 	<ul style="list-style-type: none"> - Not product of anything - it is all the time there - Nitya Ananda Available for claiming not experiencing

e) Vikara Sangata Samahitvat :

- It is constituted, comprised of a group of 3 Vrittis
- Modification of Karana Shariram is Priya - Moda - Pramoda, group of Vritti Samuhaha

Anandamaya Kosha	Atma
<ul style="list-style-type: none"> - Savatavam composite entity 	<ul style="list-style-type: none"> - Nir Avayavam like space - Has no component parts

- It is a composite entity, Group with several parts
- Anandamaya kosha is a costume I wear

Vedanta does not say :

- Reject experiential happiness
- Everyone instinctively loves

- Understand experiential happiness as temporary
- Therefore, be mentally prepared for its arrival and departure.

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.

[Chapter 2 - Verse 14]

- Not against experiential happiness, Don't get attached to that.
- Enjoy when it is there, available
- Understand it has to go away
- Enjoy youthful body, if not aware, ageing nightmare
- Nature of world and experiential happiness
- Getting attached injurious to spiritual health
- Negate Anandamaya kosha, neti neti...
- Remember it is a costume, Anatmatva, Koshatva, Nishchaya, Nama Rupatva Nishchaya, Mithyatva Nishchaya, Pravilapanam.
- Studied in Taittiriya Pancha Kosha Viveka.
- Divested all Costumes, I am there as bear Atma, concludes Pancha Kosha.
- What is left out is Real Atma
- Verse 45 to 59 - Pancha Kosha Viveka.

Lecture 27

Verse 60 :

पञ्चानामपि कोशानां निषेधे युक्तितः श्रुतेः ।
तन्निषेधावधि साक्षी बोधरूपोऽवशिष्यते ॥ 210 ॥

*pañcānāmapi kośānām niṣedhe yuktitaḥ śruteḥ |
tanniṣedhāvadhi sākṣī bodharūpo'vaśiṣyate || 210||*

When the five sheaths have been negated through reasoning based upon authoritative scriptural texts, then at the acme of the process what remains is the witness, knowledge absolute, the self. [Verse 210]

a) Panchanam Koshanam Api Nishede :

- Study 5 Layers of Personality, Understand them as Kosha, dress, medium of transactions, not me
- Profound Awakening
- Body = Angavastram used and thrown away
- Fading, natural, going

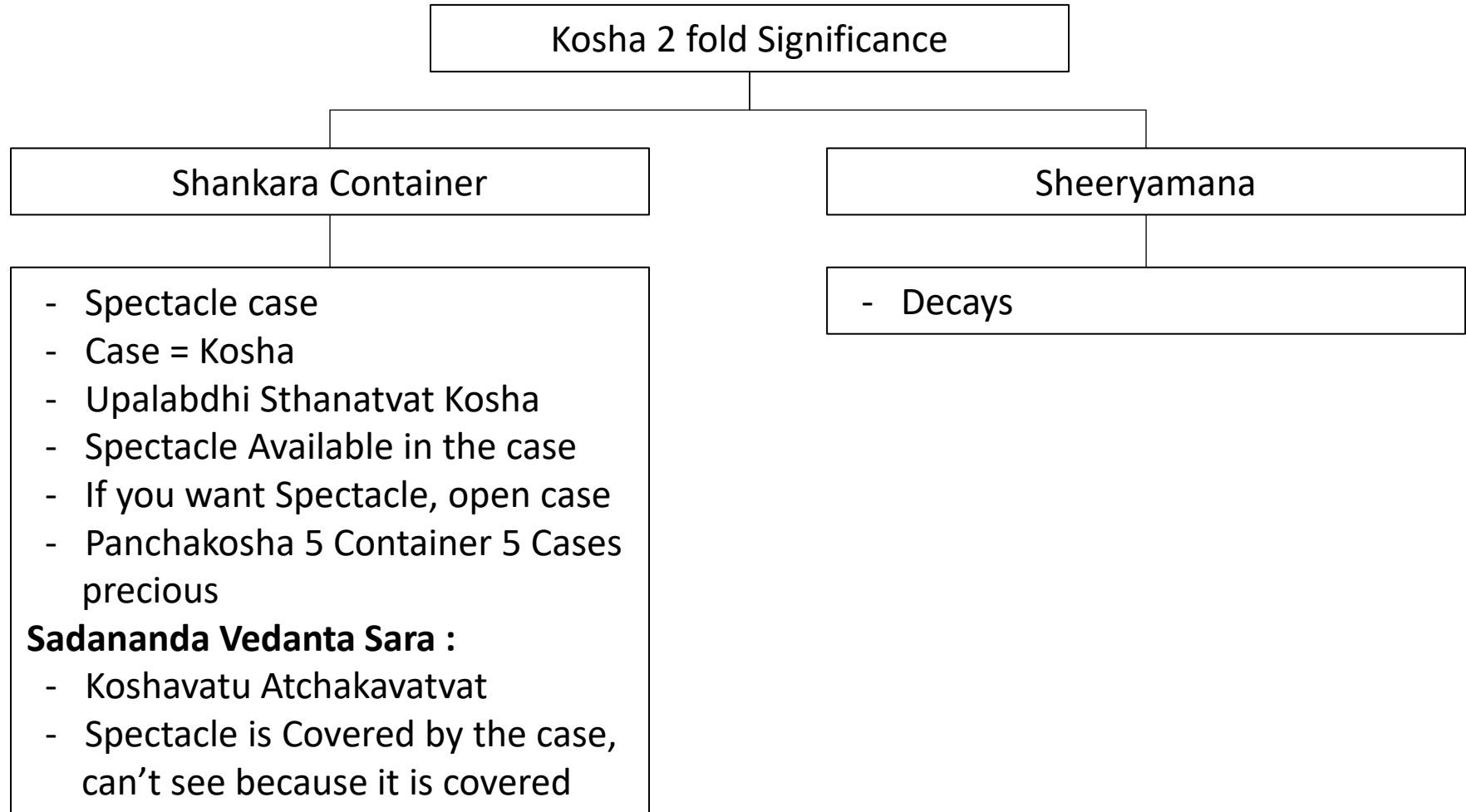
Gita - Chapter 2 :

श्रीभगवानुवाच ।
अशोच्यानन्वशोचस्त्वं
प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च
नानुशोचन्ति पण्डिताः ॥ २-११ ॥

**śrī bhagavānuvāca |
aśocyānanvaśocatvaṁ
prajñāvādāṁśca bhāṣase |
gatāsūn agatāsūṁśca
nānuśocanti paṇḍitāḥ ||2-11||**

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead.
[Chapter 2 – Verse 11]

- Kosha makes me Precious
- Mind, Prana, Buddhi case, container, Kosha



- Panchakosha Vivekena Atma Upalabdihi - Shankara's explanation.

- Atma covered by Pancha Koshas as it were, not physically covering, Draws out attention, hence covering.
- All the time worried about one or other Kosha.
- Life long

Bhaja Govindam :

बालस्तावत्क्रीडासक्तः तरुणस्तावत्तरुणीसक्तः । वृद्धस्तावच्चिन्तासक्तः परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७ ॥	Balastavatkridasaktah tarunastavattarunisaktah । Vrddhastavaccintasaktah parame brahmani ko'pi na saktah ॥ 7 ॥
--	---

So long as one is in one's boyhood, one is attached to play; so long as one is in youth, one is attached to one's own young woman (passion); so long as one is in old age, one is attached to anxiety (pang)... (yet) no one, alas, to the supreme Brahman, is (ever seen) attached! (Seek Govinda, Seek Govinda...) [Verse 7]

- I Pay attention to one kosha or other throughout life.
- In a figurative sense, they are covering the Atma
- Atchadakatvat covering Upalabdit Sthanavatu - case

Shariram :

- Sheeryamana Svabava Vatvat Srunu dhatu - 9th Conjugation Sheeryate - Passive voice to decay, degenerate.

- Negate 3 Koshas as koshas - What happens?

a) Panchaanaam Koshanam Api :

- When all 5 koshas, have been negated as not me, Non-self, with Yukti and Sruti

Taittiriya Upanishad :

तस्यैष एव शरीर आत्मा ।
यः पूर्वस्य तस्माद्वा एतस्माद्विज्ञानमयात् ।
अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।
आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा तदप्येष
श्लोको भवति ॥ २ ॥

tasyaiṣa eva śārīra ātmā |
yaḥ pūrvasya tasmādvā etasmādvijñānamayāt |
anyo'ntara ātmā'nandamayaḥ | tenaiṣa pūrṇaḥ
sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |
anvayaṁ puruṣavidhaḥ | tasya priyameva śiraḥ |
modo dakṣiṇaḥ pakṣaḥ | pramoda uttaraḥ pakṣaḥ |
ānanda ātmā | brahma pucchaṁ pratiṣṭhā tadapyeṣa
śloko bhavati || 2 ||

Of that, of the former, this one verily is the embodied self. Different from this self made up of intellect (Vijnanamaya) is another self within, formed of bliss (Anandamaya). By this, that is filled (By Anandamaya the Vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, Joy (Priya) is the right side, Rejoicing (Moda) is the left side, and bliss (Pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika Verse about it. [2 - 5 - 2]

- Anyontara Atma is Pramanam

Logical evidence :

- I am not what I experience
- I am different from whatever I experience

What I experience	I am Experienter
Experienced Matter	Atma

- Anandamaya kosha experienced in deep Sleep is Sakshi Bashyam therefore, I am not Anatma.
- Drishyatvat, Bautikatvat, Savikaratvat, Sagunatvat, Agama Pahitvat.
- Because of Anumana Pramanam, I am not body.

b) Iti Nishede :

- Disown, disidentify intellectually not experientially
- As long as Prarabda is there, I am stuck
- Body's pain I have to go through
- In terms of conclusion, I say I am Atma
- Jnani while experiencing pain, will say, I experience pain, therefore pain does not belong to me
- Experienced attribute of experienced body = Anatma
- Pain, body = Anatma

I Experience Pain :

- I don't have pain
- I am Painless Atma all the time
- This gives person objectivity
- In all pain management centers, they teach, remove the emotional content from the experience.

I am Good person, do good things, why pain for me?

- Don't question wisdom of God, curse world, curse dharma, no goodness, emotionally interpreting, pain gets magnified.

- Have objectivity, remove emotional content, biological pain.
- Remove emotional content, experience biological pain, Like baby crying in pain.
- Jnani has objectivity, goes through physical pain, removes emotional content.
- Body will have this situation
- Body is degenerating, can have diseases
- Pains will be there, I have to tolerate it.

Gita :

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

- Pain impact is reduced
- Magnification of pain due to emotional content can be removed by Atma Jnanam.

Nishede :

- Intellectually disidentify - Have objective appreciation of Pancha kosha.
- Because of Sruti, Yukti, Pramanam, which we disidentify, what remains? Sakshi Chaitanyam.

c) Bodha Rupa Vasishyate :

- Of nature of pure consciousness
- Pure Consciousness called Sakshi, When it is in association with Sharira Trayam and Chidabasa.
- In association with 5 Koshas, Original Consciousness gets named Sakshi
- Original Consciousness in dead body also but not associated with 3 Sharirams
- In statue there is consciousness but name Sakshi cannot be given.
- Sakshi name given only when Chidabasa is there with Chit.
- Consciousness at present is called Sakshi

d) Tan Nisheda Avadhih :

- Avidhi = Remainder, limit ,left out, after removing everything.

From floor :

- Removed mat object of Nishada, Nisheda Vishaya, Pancha Kosha
- Empty floor left Nishedha Avadhi, Nisheda Avadhi, Atma unnegatable, floor can't remove, what remains after negation, Anishedyam
- If Atma has to be negated, Atma has to become object, Atma becomes Anatma..
Regress infinitum.

Nishedyam	
Anatma	Atma is unnegatable negator of all the negatable = Avadhi

- Avasishyate - Atma alone remains as the self, Pancha Kosha Viveka topic over.

What is real i?

- Positive discussion now

Negative discussion : Nirvana Shatkam :

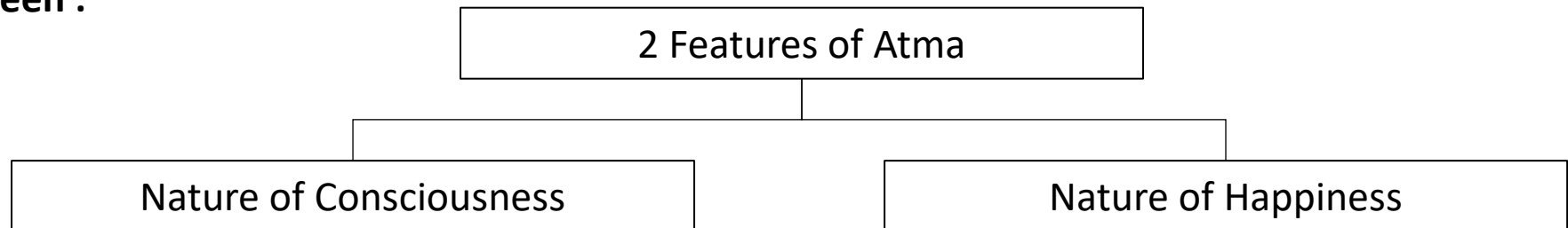
मनोबुद्ध्यहङ्कार चित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahangkaara Cittaani Naaham
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |
Na Ca Vyoma Bhuumir-Na Tejo Na Vaayuh
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

- Not this not this....

Seen :



Revision - Verse 60 :

पञ्चानामपि कोशानां निषेधे युक्तितः श्रुतेः ।
तन्निषेधावधि साक्षी बोधरूपोऽवशिष्यते ॥ 210 ॥

*pañcānāmapī kośānāṃ niṣedhe yuktitaḥ śruteḥ |
tanniṣedhāvadhi sākṣī bodharūpo'vaśiṣyate || 210||*

When the five sheaths have been negated through reasoning based upon authoritative scriptural texts, then at the acme of the process what remains is the witness, knowledge absolute, the self. [Verse 210]

- Atma - Anatma - Pancha kosha Viveka
- Each kosha = Anatma, something other than me Atma, not included in “I”
- Anatma should not be included in the meaning of “I”
- I should exclude 5 koshas
- What is me? Self - Atma?
- Appears, nothing is left out
- What is Atma?

a) Panchanam Api Koshanam Nishede Sati Yuktitah Srute :

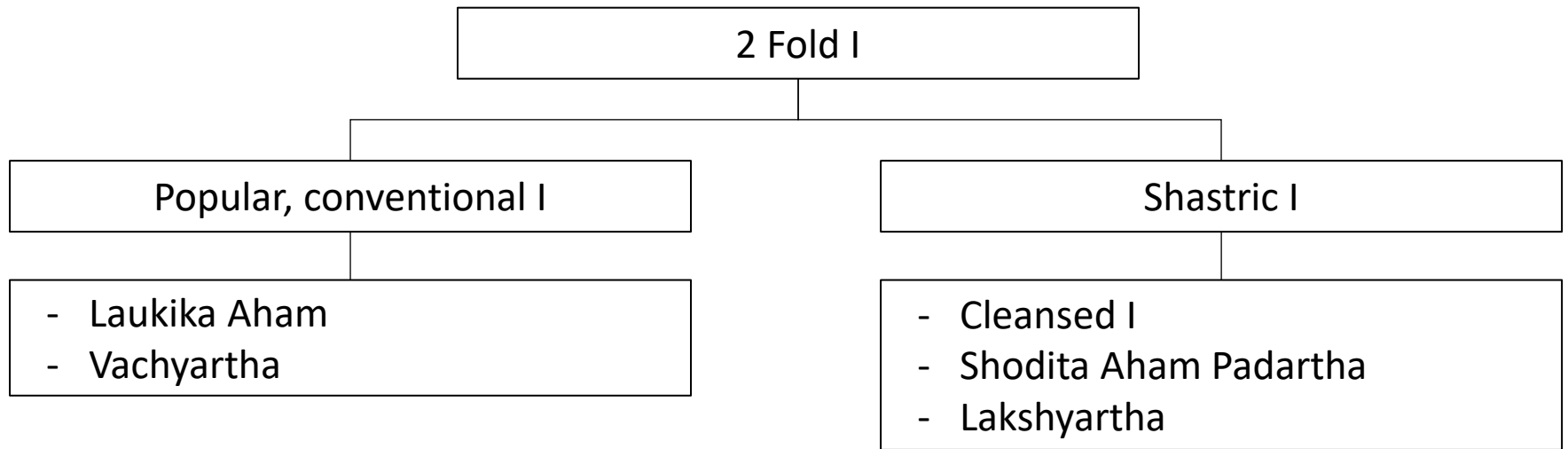
- If all koshas excluded from me, with the help of Sruti, Yukti and Anubhava.

b) Tan Nisheda Avadhih :

- What is left out, remainder at the bottom of floor.

c) Sakshi :

- Bodha Rupaha Vasishyate
- Witness of the negation, exclusion of Pancha koshas
- Bodha Rupa, of the nature of Pure consciousness with 5 features
- Remaining consciousness other than matter is the spiritual principle which is called Atma.
- This answer is consolidated in following verses
- Then, what is revised meaning of “I” presented by the shastras



- Become familiar with revised I, Lakshyarth.
- Verse 61 to 65 - 5 Verses Aham Pada Lakshyarth, revised meaning of I

Section viii :

- Atma Svarupam - Tvam Padartha.

Verse 61 :

योऽयमात्मा स्वयंज्योतिः पञ्चकोशविलक्षणः ।

अवस्थात्रयसाक्षी सन्निर्विकारो निरञ्जनः ।

सदानन्दः स विज्ञेयः स्वात्मत्वेन विपश्चिता ॥ 211 ॥

yo'yamātmā svayañjyotiḥ pañcakośavilakṣaṇaḥ |

avasthātrayasākṣī sannirvikāro nirañjanaḥ |

sadānandaḥ sa vijñeyaḥ svātmātvena vipaścitā || 211 ||

This Atman is self effulgent and distinct from the five sheaths. It is the witness of the three state, is real, is without modifications, is unsullied and bliss everlasting. The wise man should realise it as his own self. [Verse 211]

a) Yaha - Avasishyate :

- That which remains after negation of Pancha koshas

b) Ayam Saha :

- Yaha Bodha Rupam Avasishyate, Saha
- That remaining consciousness is called Atma, Real Self, Real I, Revised I.
- What is nature of real I?

c) Svayam Jyotihi :

- It is the Consciousness principle which is self evident, which need not be revealed by any instrument of knowledge or by operating sensory Pramana.
- It is self evident consciousness, Svayam Jyoti
- Everything else revealed by Consciousness is called Prameyam.

- Consciousness not revealed by a process.
- It is self revealed, ever revealed, Svayam Prakahsha, Aprameya, Svayam Jyoti.
- Very profound concept, self revealing is nature of Consciousness.

d) Pancha kosha Vilakshanaha :

- Distinct from 5 koshas
- Consciousness is independently existent, spiritual principle
- Independent of 3 Sharirams, 5 Koshas
- It is not attribute of 5 Koshas

E) Avastha Traya Sakshi :

- It is a witness, knower, Experiencer, revealer
- It reveals everything, not by a process, but by mere presence
- Changeless revealer of everything = Sakshi of Avastha Trayam
- Mandukya presented in this angle
- Deep sleep state, all instruments of knowledge resolved
- Pratyaksha, Upamana, Anumana, Arthapatti, Anupalabdhi folded in Sushupti
- When instruments folded, consciousness seems to be Self revealing.
- It reveals absence of Pramanams in Sushupti Avastha.
- Avastha Traya Sakshi, revealer.

f) San :

- being so

g) Nirvikaraha :

- it does not undergo any change
- Other Pramanams get tired, can't see
- Mind, sense organs get tired because they serve as revealors by modification, change.
- Consciousness reveals changelessly

h) Niranjana :

- Blotless, Blemishless, pure

Example :

- Light pervades dirty hand, reveals hand, not contaminated by impurities in the hand, even though it is in contact with everything
- Immanent and same time transcendental
- It is with all, but not associated, not affected by anything
- Niranjana means transcendental

i) Sada Anandaha :

- Happiness is nature of Atma
- it is reflected in Anandamaya kosha
- Atma is original happiness, Brahma Ananda
- Therefore is Sada Ananda

Dont say :

- Atma is happy - Does not possess happiness
- Atma is happiness itself, it is ever happiness
- There is no fluctuation or Gradation in Atma Ananda

Unfavourable fact :

- Atma Ananda being myself, never object of experience
- I can never experience my own face or eye.
- Atma Ananda is never experienceable as an object.
- What can be experienced is only reflected Version.
- All experienceable happiness is reflected version, temporary, as long as reflecting material is available and it is undisturbed
- Non-experienceable, non-graded, original Ananda, as nature of Ananda - Sada Ananda
- Pramanam = Taittiriya Upanishad "Ananda Atma"

j) Saha Vigneyaha :

- That Atma should be Understood, known
- How can I know the Atma?
- Moment I know, it becomes an object, known
- How can I experience Atma in Samadhi? Can't be Experienceable object - How to know Atma?

k) Svatmatvena Vipashchitaha :

- Claim as I, know as I - myself, without objectification

Claim with a thought :

- Pancha kosha Vilakshana Atma Aham Asmi, meaningful thought to me

- Unobjectifiable but claimable as I

- Knowing without objectification is called Aparoksha Jnanam.

- Claiming without objectification is Aparoksha Jnanam.

- Atma Anubhava means it is Aparoksha Jnanam, claiming it as I am the Atma.

- This requires a subtle mind

- Otherwise all this is Bunch of words

- Don't know what you are trying to convey

- If you can follow, then you have a subtle mind

- If you can't follow, keep listening, makes mind subtler and Subtler

- Avrutti Kuryat - Repeated Sravanam

- All makes sense... Claiming without objectification, just words

- Vipaschita - Subtle mind follows.

Katho Upanishad :

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,

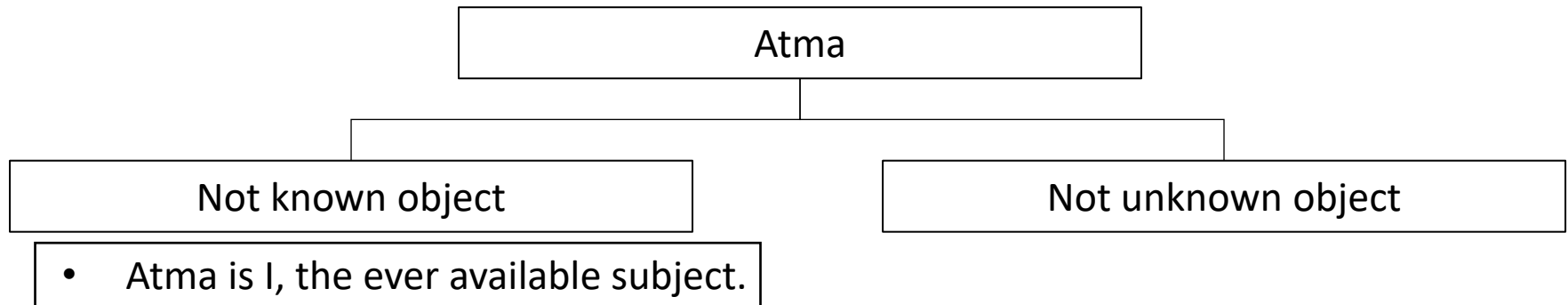
Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih ॥ 12 ॥

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect.

- Varieties of Upasanas are meant to make mind subtle
- Space meditation, akasha Upasana, meditation mentioned in Taittiriya, Chandogyo Upanishad makes mind subtle
- As Guru mentions, I can capture
- What is Atma? I am the Atma, iti Vigneyaha

Keno Upanishad : Student :

- I know the Atma not that I know the Atma
- I know I don't know.



This is Atma Jnanam :

- Vipaschit means a discriminate, subtle intellect
- Vigneyaha should be known in this manner
- This “I” is called “ Revised I” Shochita Aham Padarthaha, Aham pada Lakshyarthaha...
- Sishya overwhelmed, his brain not able to move forward

Student Feels :

- I am getting the words but not the meaning
- Every student faces this - Even if you don't understand, continue
- Bewildered shishya raises a natural question
- Atma has to be known as “I am”

Section : (IX) :

- Shishya Uvacha

Verse 62 :

शिष्य उवाच ।

मिथ्यात्वेन निषिद्धेषु कोशेष्वेतेषु पञ्चसु ।

सर्वाभावं विना किञ्चिन्न पश्याम्यत्र हे गुरो ।

विज्ञेयं किमु वस्त्वस्ति स्वात्मनाऽऽत्मविपश्चिता ॥ 212 ॥

śiṣya uvāca |

mithyātvēna niṣiddheṣu koṣeṣveteṣu pañcasu |

sarvābhāvaṁ vinā kiñcinna paśyāmyatra he guro |

viññeyaṁ kimu vastvasti svātmanā'ṭmavipaścitā || 212 ||

The Sishya asked, “After negating these five sheaths as unreal, i find nothing but an absence of everything, O revered teacher! By which entity then, should the wise man, realise his oneness with the Atman?

[Verse 212]

Sishya Asked :

- I have difficulty in grasping the message.

a) Eteshu Panchesu Koshesu Nishideshu Satsu :

- Suppose I negate each Kosha, one by one
- Negate world, Kosha, thoughts (Also revealed by consciousness)

b) Mithatvena :

- As Anatma, as appearance as Non-self
- What I experience is Blankness as in deep sleep.
- This will be the experience if a person practices Nirvikalpa Samadi
- In sleep, Anatma gets naturally negated
- In meditation, I deliberately negate the Anatma
- Whether I negate deliberately or naturally, my experience is total blankness which is called Karana Shariram, moola avidya, ignorance.
- Karana Shariram, name given by Shastra but I experience it only as Blankness.

Karana Avastha :

- In which everything is undifferentiated, Avyaktam not experienceable
- Since blankness alone is left behind, eh Guro, do you mean to say, blankness is Atma?
- Remainder = Blankness, don't experience anything else
- Meditation without Shastric study will take me to dead end.
- Meditate for 12 years, Can go to a state of thoughtlessness but I don't experience, see any mystic experience.

- Atma is not Anatma to come and go in meditation
- We will be stuck in meditation without Scriptural study
- A traditional teacher will not introduce meditation in the beginning
- Taught in Chapter 6 - Gita
- Some seekers only in meditation, not Vedic approach.

Vedanta in Brihadaranyaka Upanishad :

स होवाचः न वा अरे पत्युः कामाय पतिः प्रियो भवति,
 आत्मनस्तु कामाय पतिः प्रियो भवति ।
 न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु
 कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः
 प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।
 न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु
 कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म
 प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।
 न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय
 क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,
 आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः
 प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।
 न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति,
 आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।
 न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।
 आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि,
 आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati,
 ātmanastu kāmāya patiḥ priyo bhavati |
 na vā are jāyāyai kāmāya jāyā priyā bhavati,
 ātmanastu kāmāya jāyā priyā bhavati |
 na vā are pūtrāṇāṃ kāmāya putrāḥ priyā bhavanti,
 ātmanastu kāmāya putrāḥ priyā bhavanti |
 na vā are vittasya kāmāya vittaṃ priyaṃ bhavati,
 ātmanastu kāmāya vittaṃ priyaṃ bhavati |
 na vā are brahmaṇaḥ kāmāya brahma priyaṃ bhavati,
 ātmanastu kāmāya brahma priyaṃ bhavati |
 na vā are kṣatrasya kāmāya kṣatraṃ priyaṃ bhavati,
 ātmanastu kāmāya kṣatraṃ priyaṃ bhavati |
 na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti,
 ātmanastu kāmāya lokāḥ priyā bhavanti |
 na vā are devānāṃ kāmāya devāḥ priyā bhavanti,
 ātmanastu kāmāya devāḥ priyā bhavanti |
 na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti,
 ātmanastu kāmāya bhūtāni priyāṇi bhavanti |
 na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati,
 ātmanastu kāmāya sarvaṃ priyaṃ bhavati |
 ātmā vā are draṣṭavyaḥ śrotavyo mantavyo
 nididhyāsitaṃ maitreyi, ātmano vā are darśanena
 śravaṇena matyā vijñānenedaṃ sarvaṃ viditam || 5 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my -dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 - 4 - 5]

- Several years of study should be there
- Never attempt Atma Dhyanam, Vedanta meditation

Start with :

- Manasa Japa
- Manasa Puja
- Mental recitation
- Upasana Dhyanam, not removing thought
- Thought removing meditation without Vedantic Study, will take a seeker to a dead end
- Sishyarefers to dead end.

c) Sarva Abhavam Vina :

- I experience only the absence of everything, including thoughts = blankness

d) Kinchit Atra Na Pashyami :

- I Don't experience anything
- Some get Anahat Shabda - Ohmkara sound, rings of light, Variety of colours, not Atma, object I experience, Mysterious Anatma, object, which came during Meditation and disappears after meditation.
- Every mystic experience presents mystic Anatma
- Atma will never be presented in front of me, because I am Atma.
- All meditators must know this

Atra :

- In this Pancha kosha exercise, Kinchit Na Pashyami, don't see anything
- Oh Guru, help me out

e) Kim vastu Vigneyam Asti?

- Remainder has to be known, Vigyanam
- Don't see remainder - There is nothing to be known

f) Svatmana Atma Vipashchita :

- Paraphrases Guru's words Svatmat vena Vipashchita
- What is there to be known as Self, there is nothing to be known
- Nihilisim = Buddhism - Shunya Vada

- Emptiness is reality
- Looks emptiness because I experience only emptiness
- Desperate question of a sincere, Serious seeker
- For others, it is hobby, many rich going

Section X :

- Teacher's reply - Sri Guruh Uvacha

Verse 63 and 64 :

<p>श्रीगुरुर्वाच । सत्यमुक्तं त्वया विद्वन्निपुणोऽसि विचारणे । अहमादिविकारास्ते तदभावोऽयमप्यनु ॥ 213 ॥</p>	<p><i>śrīgururuvāca </i> <i>satyamuktaṁ tvayā vidvannipuṇo'si vicāraṇe </i> <i>ahamādivikārāste tadabhāvo'yamapyanu 213 </i></p>
<p>सर्वे येनानुभूयन्ते यः स्वयं नानुभूयते । तमात्मानं वेदितारं विद्धि बुद्ध्या सुसूक्ष्मया ॥ 214 ॥</p>	<p><i>sarve yenānubhūyante yaḥ svayaṁ nānubhūyate </i> <i>tamātmānaṁ veditāraṁ viddhi buddhyā susūkṣmayā 214 </i></p>

The guru answered, “Rightly have you spoken, O learned one ! You are indeed clever in your ability to discriminate. Through an extremely subtle intellect realise the Atman, the knower, to be that by which all modifications like the ego, as well as their absence during deep sleep are perceived but which itself is not perceived”. [Verse 213 and 214]

- Grammatically, one concept.

a) Eh Vidwan :

- Oh perceptive, intelligent discerning student

b) Tvaya Satyam Uktam :

- Truth has been stated by you
- Once Anatma negated, there is nothing to be known
- Anything known will be different than the knower, Atma
- That there is nothing to be known as an object, you are right

c) Nirpunaha Asi Vicharane :

- In subtle self enquiry, you are smart, expert.
- When you say, there is nothing, that nothingness is revealed as Atma
- If nothingness is unrevealed you can never talk about nothingness.

Question :

- In neighbour room, is there a cat?

Answer :

There is	There is nothing
	He can say, if nothingness is revealed by Experience

- To talk about presence and absence, you require a revealing Principle, Atma.
- You can't talk about nothingness, unless the nothingness is revealed.

- That revealer of nothingness, is Atman
- Nothingness is not blind speculation
- If nothingness has to be a fact, fact of nothingness is a fact only if nothingness is revealed.
- There is a revealing principle to reveal nothingness.
- So called nothingness, is the presence of Atma, consciousness which reveals the absence of everything else.
- If nothingness is a fact, it means, there is something which is revealing absence of everything, which is called nothing.

Example :

- I went to the hall to attend the class, I found there was nobody
- Nobody other than himself, who was witnessing the absence of everybody other than him.
- Nobody = Somebody = Atma
- In Meditation, I am in thoughtless state, don't experience anything, Vedanta says, nothing is also revealed by a principle called consciousness.
- Experience of nothingness = Absence of everything else, every Anatma, pervaded by Atma, the Consciousness.
- Blankness in meditation is absence of all Anatma pervaded by presence of the pervading, revealing, Atma the consciousness.
- Blankness = Consciousness.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam |
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

Conclusion :

- Consciousness is there in Blank State of mind.

Question :

- How to experience that consciousness?

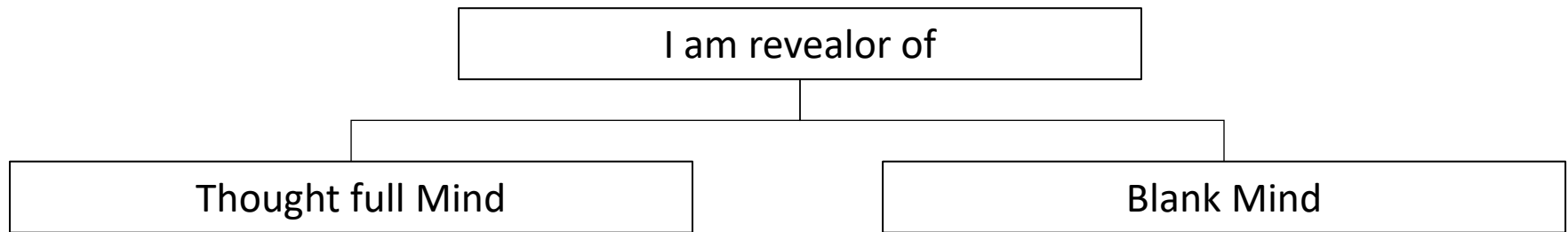
Guru :

- You can't experience that consciousness because it will become another object of consciousness.

- There will be 2 Consciousnesses

Never ask :

- How to experience that consciousness
- Learn to entertain the following thought
- Thoughtless meditation should be followed by following thought
- This blankness is illumined by the consciousness and that consciousness I can never experience, because I am the experiencer consciousness, Un-experiencable consciousness principle
- Without attempting to experience anything new, I should learn to claim - I am the revealer of the blank mind and thoughtful mind also



- I am neither blankness nor the thought
- I am the witness of thought and blankness, ignorance Principle, which is also Anatma.
- Nothingness = Anatma
- Atma is revealer of nothingness
- When I claim, I am the revealer, consciousness principle, this is the refined meaning of I Tvam Pada, Aham Pada Lakshyarth.

Nirvana Shatkam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahangkaara Cittaani Naaham
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |
Na Ca Vyoma Bhuumir-Na Tejo Na Vaayuh
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

- Vedantic meditation requires repetition of words in the form of thought.
- Initially remove all other thoughts
- When Vedantic thoughts move in my mind

Gita - Chapter 6 :

शनैः शनैरुपरमेद्
बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा
न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

śanaiḥ śanairuparamēd
buddhyā dhṛtigṛhītayā |
ātmasaṁsthaṁ manaḥ kṛtvā
na kiñcidapi cintayēt || 6-25 ||

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

Remove other thoughts, later have thought :

- Chid Ananda rupaha Shivoham, Shivoham
- As I repeat these words mentally, these words should become meaningful to me, should make sense
- Till then continue Sravanam - It will take a lot of Sravanam to grasp this message.

Example :

- Goal in 2nd Minute or in last minute for some students it works immediately, for some it takes time.
- When the statement makes sense, Aham Brahmasmi, it is called Aparoksha Jnanam.

Statement :

- Chidananda Rupaha, Shivoham Shivoham

d) Yeva :

- By the Non-experiencable, Consciousness alone

e) Anubuyante :

- Are revealed, illumined, known

f) Sarve :

- Presence and absence of everything
- Verse 63 - 2nd Line

g) Aham Adhi Vikara, changing products :

- Aham = ahamkara, Vigyana Maya Koshaha, Karta, Bokta, Ahamkara Jiva
- Adhi = Mano, prana, Annamaya kosha
- Presence of all 4 koshas in waking and dream states are revealed by the Atma, Consciousness
- During sleep, absence of 4 koshas - And presence of Anandamaya kosha, Karana Shariram, experienced as nothingness

h) Tad Bava :

- In waking and dream

l) Tad Abhava Api :

- In sleep
- Folding of 4 koshas in deep sleep, absence of everything
- Karana Shariram is experienced as nothingness, Avyaktam, unmanifest.

In short :

- Presence and absence of all the Anatma are revealed by which consciousness principle
- What is proof of the consciousness? I don't see

Example :

- What is the proof of a camera, Seeing the picture
- Don't see camera anywhere

- Camera does not require a proof
- Camera is never pictured, Unpicturable Tattvam called camera.
- Non-experiencable consciousness because of which all experiences are possible, does not require a special experience to prove it.
- Every experience is proof of I the consciousness.
- In general, Presence and absence of Anatma = Tad Bava, Abava

j) Anu :

- First - I experience presence
- Next - in sleep the absence

k) Yena Anubuyante :

- By whichever consciousness, all Anatma are continuously revealed

l) Yaha Svayam Na Anubuyate :

- Which itself is never experienced in a particular state
- Atma not experienced in a mystical state, we sympathise, don't criticise.
- No specific experience can reveal the Atma
- If Atma gets revealed, it will be objectified, Contradiction to Veda.
- Never experienced but available only for claiming.

When should I claim?

- Claim in Jagrat, Brain working, no will in sleep, dream, in Samadhi, no thoughts.
- When brain is functioning, use the brain and claim I am the consciousness principle because of which this thought is revealed.
- Atma Jnanam revealed only in waking state with full awareness, claim as I am ever the subject consciousness.

m) Tam Veditaram :

- That consciousness is revealer, knower of everything

n) Vidhi :

- Learn to know, claim

o) Buddhya :

- With functioning intellect
- Don't transcend the intellect
- Self knowledge not after transcending the intellect.

p) Susukshmaya :

- With subtle intellect, claim, without objectification, without looking for a new experience, claim I am ever available 5 featured Consciousness.

Revision - Verse 64 :

सर्वे येनानुभूयन्ते यः स्वयं नानुभूयते ।

sarve yenānubhūyante yaḥ svayaṁ nānubhūyate |

तमात्मानं वेदितारं विद्धि बुद्ध्या सुसूक्ष्मया ॥ 214 ॥

tamātmānaṁ veditāraṁ viddhi buddhyā susūkṣmayā || 214||

The guru answered, “Rightly have you spoken, O learned one ! You are indeed clever in your ability to discriminate. Through an extremely subtle intellect realise the Atman, the knower, to be that by which all modifications like the ego, as well as their absence during deep sleep are perceived but which itself is not perceived”. [Verse 214]

- 7 Questions Answered in Verse 60
- Questions in Verse 25

i Question) :

- Ko Naama Bandaha? What is Bondage?

Answer :

- Deha Atma Bavana
- Mistaking the body as myself is bondage
- Self misconception is Bondage

ii) Question) :

- Katham Esha Agataha? How did this Bondage come?

Answer :

- Atma Agyanat, self ignorance is the cause of Bondage
- Self ignorance leads to self misconception.

iii Question) :

- Katham Pratishta? How does this bondage persist in a living being?

Answer :

- Indirect answer comparison to tree
- Generating endless desires leading to endless actions, leading to endless Cycles of birth and death

Iv Question) :

- Katham Vimoksha? How can one get freedom from Bondage?

Answer :

- By Following Karma Yoga and Jnana Yoga as prescribed by the Vedic Scriptures, like Gita, one can get freedom.
- Bhakti is common Atmosphere in which Karma Yoga and Jnana Yoga are followed
- Bhakti imbued Jnana Yoga

V Question) :

- Kaha Asou Anatma? What is Non-self?

Answer :

- Everything other than me the experiencer, observer, is not self.

World	Body - Mind - Sense complex
Anatma, No Dispute	Anatma, Experienced by me

Vi Question) :

- Paramaha Atma Kaha?
- If Body / Mind complex is not me, then what is me the self?

Answer :

- Experiencer, witness, consciousness, eternal, All pervading principle is Atma
- It has 5 features

Vii Question) :

- Tayor Vivekaha katham? How can a spiritual seeker Differentiate, Distinguish, Separate Atma from Anatma?

Answer :

- Can be done only intellectually, separated with the help of scriptures and reasoning.
- Without scriptures, it will become irrational
- 3 Bodies - 5 Koshas - I am not
- Neti neti method, Pancha kosha Viveka method is employed to distinguish.
- Completed in verse 60

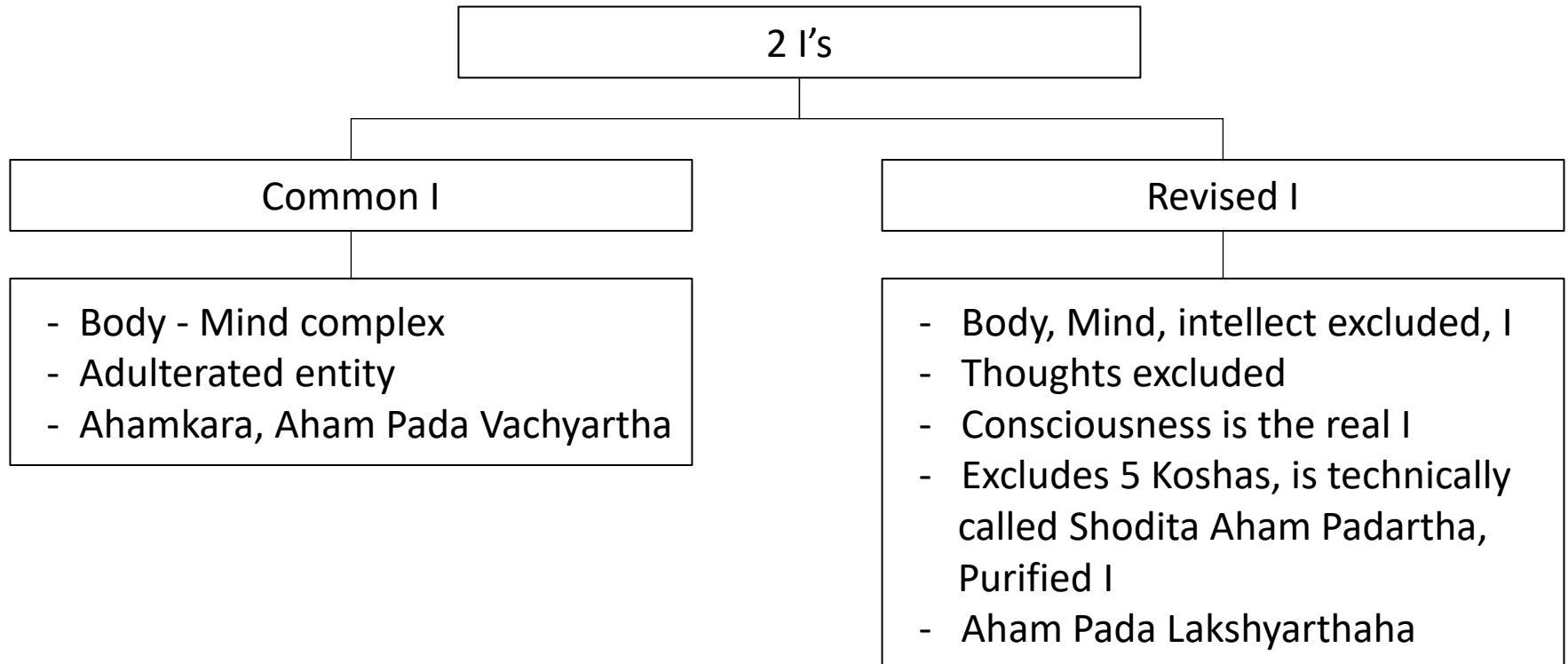
Topic :

- Verse 61 Onwards - Extensions of answer to question No. VII

- Extension is most important teaching of Vedanta, Technically called - Mahavakya Vichara.
- Central theme of Vedanta is given in extension
- Extended answer of 7th Question
- Extension teaching has 3 Stages

Stage 1 :

- Arriving at the real meaning of word 'I', understanding revised 'I'
- After Panchakosha, know that there are 2 'I' s



- Understand real 'I', revised 'I' as pure consciousness, real nature of every living being, human being.
- Essential nature of every human being is "Pure consciousness"
- Real nature of individual - Verse 63, 64
- Non-experienceable consciousness which is the experienter of everything experienceable
- Never attempt to experience Atma
- Biggest blunder
- Shasta helps me to claim Atma, ever the experienter, never the experienced.

Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 - Verse 4]

- Atma given brilliant description
- Jnana Yoga requires special infrastructure, quality time and quality mind, lockdown time.
- Verses 34 to 38, Paralled verses, reinforce each other.

Verse 38 : Mahavakyam :

प्रकृतिविकृतिभिन्नः शुद्धबोधस्वभावः
सदसदिदमशेषं भासयन्निर्विशेषः ।
विलसति परमात्मा जाग्रदादिष्ववस्था-
स्वहमहमिति साक्षात्साक्षिरूपेण बुद्धेः ॥ 135 ॥

*prakṛtivilakṛtibhinnaḥ śuddhabodhasvabhāvaḥ
sadasadidamaśeṣaṁ bhāsayannirviśeṣaḥ |
vilasati paramātmā jāgradādiṣvavasthā-
svahamahamiti sākṣātsākṣirūpeṇa buddheḥ || 135 ||*

Different from primordial nature (prakriti) and its modifications is the Supreme Self, of the nature of pure knowledge. It is Absolute and directly manifests the entire gross and subtle universe, in waking and other states, as the substratum of the steady sense of egoism. It manifests Itself as the Witness of the intellect. [Verse 135]

Verse 65 :

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरं योऽसौ समुज्जृम्भते
प्रत्यग्रूपतया सदाहमहमित्यन्तः स्फुरन्नैकधा ।
नानाकारविकारभागिन इमान् पश्यन्नहंभीमुखान्
नित्यानन्दचिदात्मना स्फुरति तं विद्धि स्वमेतं हृदि ॥ 217 ॥

*jāgratsvapnasusuptiṣu sphuṭataraṁ yo'sau samujjṛmbhate
pratyagrūpatayā sadāhamahamityantaḥ sphurannaikadhā |
nānākāravikārabhāgīna imān paśyannahandhīmukhān
nityānandacidātmanā sphurati taṁ viddhi svametaṁ hṛdi || 217 ||*

That which clearly manifest itself in the waking, dream and deep sleep states, That which is perceived inwardly in various forms by the mind as a series of unknown impressions of the ego, That which witnesses the Ego, the intellect and so on, which are of different forms and modifications, That which is felt as existence knowledge bliss absolute, know this Atman within your heart, as your own self. [Verse 217]

- Brilliant description of Atma - Real I

a) Yaha Asau Samujrmbhate :

- Yaha Asau = Atma, real I
- Samujrmbhate - Stands out, Available all the time, unmissably
- Can't be missed by anyone, we manage to ignore it, all the time
- Consciousness principle always with me but I focus all the time on Anatma.
- I Focus on what I am Conscious of, but ignore that I am consciousness.
- Consciousness taken for granted, even though available in every moment.

Example :

- Walk on road, see objects on road, forms and colors, Sunlight principle all over, even though I experience the sunlight but I ignore it.
- Because I experience sunlight, I experience all objects.
- Sunlight, we take for granted

Question :

- Which is more useful - Sun or Moon?
- Moon - useful because, when it is Dark, it is shining.
- Sun useless, unnecessarily, shining during the day when we don't require any light.
- Day is day because of continuous availability of sunlight, without undergoing any change.

Sunlight	Objects
<ul style="list-style-type: none"> - No variety - No Change - illumines all changes, and movements 	<ul style="list-style-type: none"> - Have variety - Have change - Has movements
Consciousness	Body / Mind / States
Changeless	Change

- Vedantic teachers introduces consciousness
- Vijrmbhate - Shining out continuously - Asau Atma
- Sum and ud and Jrmbhate to stand tall, looms large

b) Saha Aham Aham iti Antaha Sphuranam Ekadah :

- Consciousness is shining brilliantly, uniformly within myself
- Behind Panchakosha, Anyontara Atma - Behind 3 bodies
- Ekadyaha = Nirvikartaya Sphurah

c) Pratyag Rupaaya :

- As the innermost it is self, inner nature of everything.
- Bodies, mind change from individual to individual differ, Intellect, thoughts, Character, qualities differ.
- Consciousness in every one is universal, our natural nature
- Shines, Sada, Aham as I

- Word 'I' used as boy, middle age, old age - Non-variable
- Therefore meaning of 'I' should also be Non-variable
- Variable body, mind, thoughts, Sense organs not meaning of Non-variable, Non-changeable 'I'
- Non-variable 'I' requires non-variable factor as its meaning.
- Only non-variable factor is "Consciousness" in every living being
- 'I' is the same - Consciousness, Always shining as Aham, Aham
- Asou Samujrmbhate - Shines in which state of experience

d) Jagrat Svapna Sushuptisu :

- In Waking, dream, sleep State
 - In Sleep I don't claim I am conscious, I am experiencing
 - Experience is getting registered in the Karana Shariram.
 - Since it is in an unmanifest condition, registration also is unmanifest in sleep.
 - When I wake up, the registered experience also wakes up and therefore I say, I slept in the past tense
 - In Sushupti Avastha also, there is consciousness.
 - It illumines Blank experience in Karana Shariram
 - Karana Shariram can't illumine the experience because Karana Shariram is Jadam, inert.
- Atma reveals the Karana Sharirams registered experience.

e) Sphutataram :

- Very clearly, doubtlessly shines out

Example : if I ask :

- Are you conscious or not? To say no, you have to be conscious.

f) Nana kara Vikarabhag in iman, Pashyan Aham Adhi Mukhan :

- One sentence

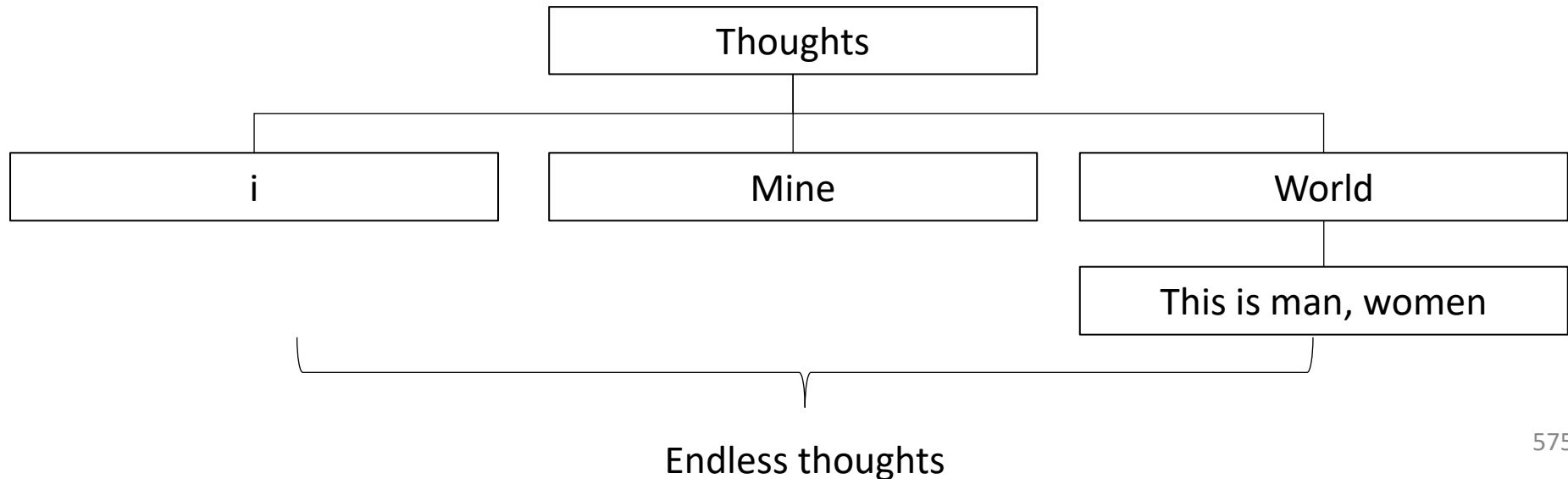
g) Atma Pashyati :

- Atma sees, reveals, illumines, witnesses without undergoing change

h) Aham dhi Mukhah iman :

- Ahamkara thought - I thought
- I ate, saw...

i) Mukhan :



j) Nana Akara - Vikara :

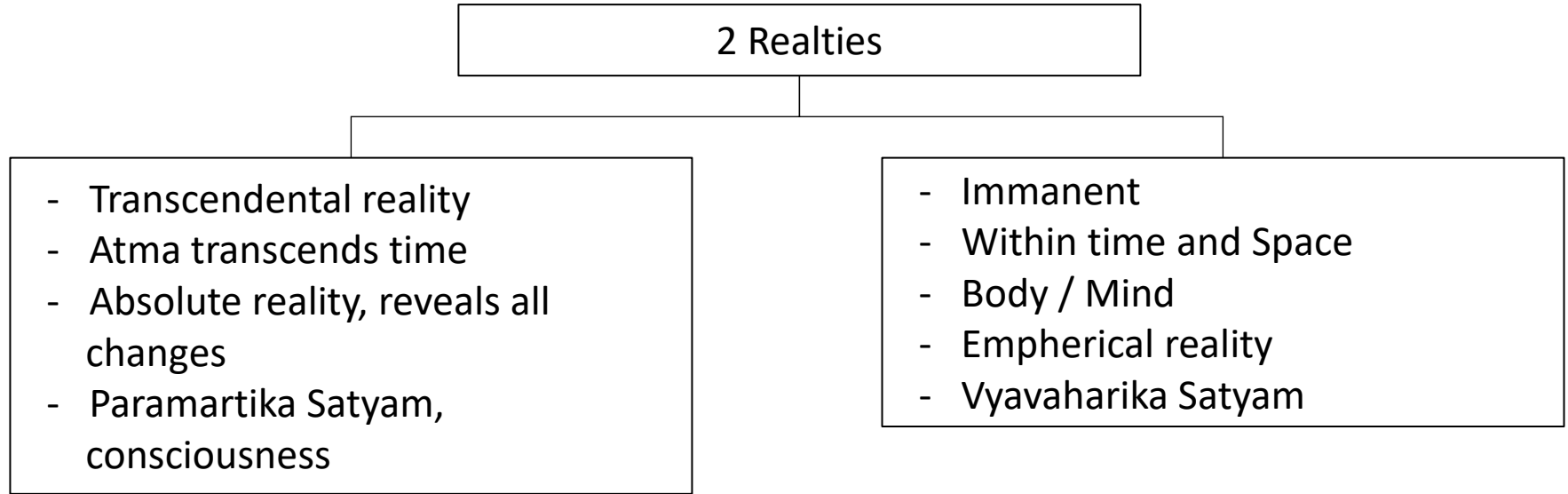
- Of different Shapes
- Every thought has different configuration in keeping with the object

Ghata Vritti	Vriksha Vritti
Ghata Akara	Vrikshi Akara

- Vikara = Changes, one thought does not remain, you understand every sentence and thoughts in your mind are changing.

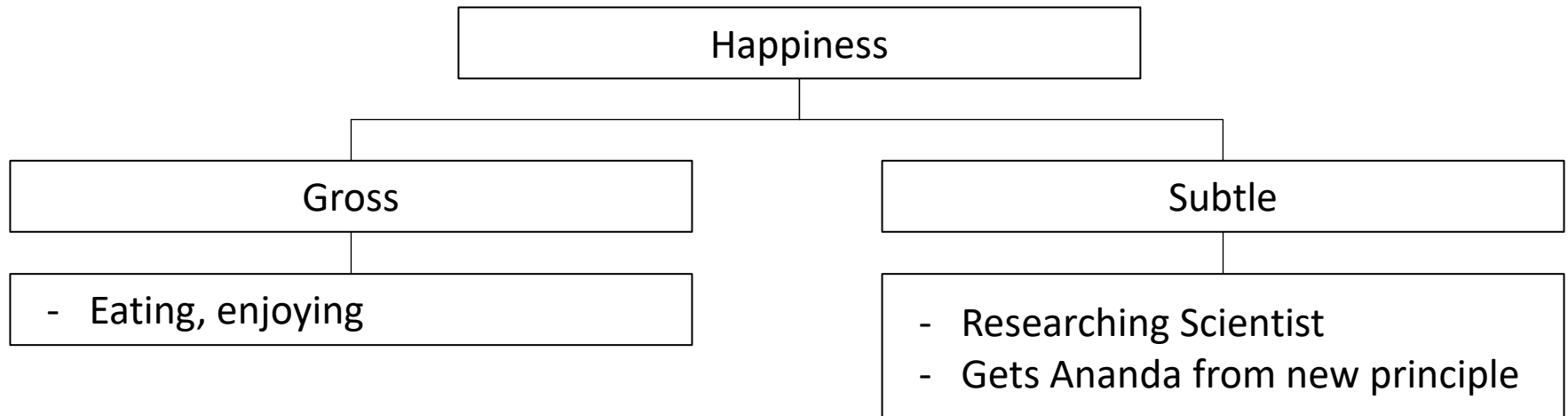
k) Bhaginaha :

- Endowed with variety and change
- All thoughts, Atma witnesses essence of 3rd line
- My real nature, consciousness, reveals all changes, itself remaining changeless all the time
- Consciousness transcends time and space, transcendental reality.



I) Nitya Ananda Chid Atmana Sphurati :

- What is nature of Atma?
 - Nitya - Eternal
 - Ananda - Happiness
- If only consciousness - Ok
- We study Vedanta, seeking Ananda through grosser or subtler method.



- We look for happiness in the gross world
 - Look inside, only one real source of Ananda - Myself
 - Atma is in the form of original happiness
- | |
|--|
| <ul style="list-style-type: none"> • In the mind, original Atma gets reflected, Photo-copied • I adjust the mind, reflection I can enjoy |
|--|
- Reflection comes and goes, Original happens to be me
 - Original happiness is not with me, it is me, unbelievable

m) Chid Atma :

- In the form of pure consciousness, pure happiness, I the Atma am available, always.
- That is my real nature
- It shines all the time, self evidently

n) Tam Etam hridi Viddi :

- This Atma shines in your own heart within Vigyana Maya and Anandamaya Kosha.

Anandamaya Kosha	Vigyanamaya kosha
Atma shines in the form of witness of Blankness	In the form of witness of thoughts

- Heart = Mind = Vigyanamaya kosha
- Big Analysis in Taittiriya Bashyam = Satyam, Jnanam, Anantham Brahma, Yo Veda Nihim guhayam parame Vyoman.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तद्देशाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmavidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'shnute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

- In the heart, mind...
- Original place of mind is not the brain but the heart
- May you know not through objectification, but by claiming, I am the Atma.

o) Tam Etam Svam :

- Know it as your own nature
- This is extension No 1 of 7th Question which is over in verse 60.

Extension No. 1 :

- Verse 61 to 65, points out that Essential nature of every one is the Conscious principle.
- Section XI - Brahma Swarupam (Tad Padartha).

Extension No. 2 :

- More profound - 8 Verses - Verse 66 to 73

Verse 66 :

ब्रह्माभिन्नत्वविज्ञानं भवमोक्षस्य कारणम् ।

येनाद्वितीयमानन्दं ब्रह्म सम्पद्यते बुधैः ॥ 223 ॥

brahmābhinnatvavijñānam bhavamokṣasya kāraṇam |

yenādvitīyamānandaṁ brahma sampadyate budhaiḥ || 223 ||

The cause for liberation from transmigration is the realisation of one's identity with Brahman. By means of this, wise men attain Brahman, the one without a second, the bliss Absolute. [Verse 223]

Message in 2nd Stage :

- No Acharya has invented this teaching, no speculation
- All Acharyas have extracted the message from one original source called Veda or Vedanta not Shankara's Advaitam.
- Shankara compiled and added commentary, supporting logic in 3 fold Bashyam of Upanishad, Gita, Brahma sutra.

Message :

- Essential nature of the universe, Macro - self = Brahman
- Essential nature of the individual, Micro self
- Cosmos - Living beings and galaxies and Time and space.

What is truth of Cosmos?

Brahma	Brahma
Short	Different

Section ii :

- Brahman = Universal self, essence of entire Cosmos.

Section i :

- Atma = Essence of every individual

Section iii :

- Universal self, essence of Macro = Essence of Micro - Individual self = One indivisible consciousness.
 - Level 1 = Atma
 - Level 2 = Brahman
 - Level 3 = Atma - Brahma Aikyam
- Several statements in Upanishads, which give this Aikyam = Maha Vakyam

Tatu	Tvam	Asi
That universal self behind Cosmos	You, individual self, behind your Body- Mind	Both are one

If student travels with Guru, he says :

- Aham Brahma Asmi
- Tvam, Tat, Asi Padartha, 3 Levels

a) Brahma Abhinatva Vigyanam :

- This knowledge of the oneness of Brahma, alone the universal self, the truth of universe and individual self.
- Atma Brahma Abinnatva Vigyanam
- Knowledge of indifference between I the individual self and Brahman, the ultimate self.
- This is the ultimate knowledge
- Answer to 7 Questions is the launching pad
- 3 Fold extension is the main central teaching, Tatparyam

• I am the truth of the Universe

• If the Universe appears real, Reality of the Universe does not belong to the universe.

• Waker claims, I lend reality to the dream world by entering the dream.

Jnani Says :

- I lend reality to the cosmos and make it appear real
- Without me, the Brahman, the world can't exist.

Layman :

- Without world support, I can't exist
- I am dependent on the world = Samsara
- World is dependent on me = Moksha
= Jnanam
- Diagonally opposite

b) Bava Moksha Karanam :

- Bava = Samsara, becoming something else, deliberately, naturally
- Deliberate becoming, I am graduate, by Studying become post graduate, doctorate, CEO - Successful or failure.

Natural becoming :

- Youth to old age
- Appears real
- Life = Continuous struggle of deliberately or naturally becoming something or other, helpless situation, Samsara.
- Bava Moksha = Transcending the becoming.

Becoming	Transcend
<ul style="list-style-type: none">- I exist in empherical reality, within time and Space	<ul style="list-style-type: none">- Empherical existence and show my thumb to time- Oh time, you can't touch me

- Time = Yama dharma Raja
- Jnani challenges Yama, not afraid of time

c) Bava Mokshasya :

- Freedom from becoming, Freedom from Punarapi Jananam, Maranam.

d) Karanam :

- That is the only means
- If bhakti is this knowledge, it will give liberation
- If Bhakti means anything else, it will prepare the mind, not give liberation.

Svetasvatara Upanishad :

वेदाहमेतं पुरुषं महान्त- मादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥

vedahma etam purusam mahantam adityavarnam tamasah parastat ।
tam eva viditvati mrtyum eti nanyah pantha vidyate 'yanaya ॥ 8 ॥

I have realized this Great Being who shines effulgent like the sun beyond all darkness. One passes beyond death only on realizing Him. There is no other way of escape from the circle of births and deaths. [Chapter 3 – Verse 8]

- Not many paths for liberation, this is the only way, try others if you want.

e) Yena :

- By this knowledge, Anena, Vigyanena

f) Brahma Sampadyate Budai :

- Wise attain oneness with Brahman with this knowledge.

g) Advitiyam :

- What type of Brahman?
- Non-dual, secondless, one, absolute reality.

h) Anandam :

- Embodiment of Ananda
- Jnani is happy, Jnanam gives mental happiness

Jnani Claims :

- I am happy, I am happiness itself

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥	yato vāco nivartante aprāpya manasā saha ānandaṁ brahmaṇo vidvān na bibheti kutaścaneti 1
--	---

He who knows the bliss of Brahman, from which all words return without reaching it, Together with the mind, is no more afraid of Anything. [2 - 9 - 1]

- With this Jnanam, Jnani becomes one with Brahma Ananda.
- Sat guru = Embodiment of happiness
- He is Ananda, experiences Ananda in the mind.
- Because knowledge gives fulfillment
- Get experiential happiness also double benefit.